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ART. I. *Travels in Africa, Egypt, and Syria,* from the Year 1792 to 1798. By W. G. Browne. 4to. pp. 520. 1l. 11s. 6d. Boards. Cadell jun. and Davies. 1799.

AN adequate knowlege of a country so extensive as Africa, and which it is so difficult to explore, can only be expected from the enterprise and the labours of many travellers. Mr. Park traversed a vast tract, settled some dubious questions in geography, and exhibited a picture of the manners and arts of life among a new people. The travels of the present author had a more contracted range, and add less to the sum of our information concerning Africa: yet what he has discovered and obsetved is not inconsiderable, nor of little value. He has given a full and (we presume) an accurate account of the government and people of Dar-Fûr; and to have failed in doing this would have merited censure, since he had time and opportunity to make his observations, and the inhabitants of the country of Dar-Fûr do not exceed two hundred thousand.

Of Egypt and Syria, the public possess many accounts; yet Mr. Browne's remarks and descriptions generally produce entertainment, and not unfrequently communicate instruction. We shall briefly mark his route, and occasionally give extracts.

Mr. B. arrived at Alexandria in 1792, and his first chapter contains a description of this city. One of his primary undertakings was to seek for the ruins of the Temple of Jupiter Ammon, in which he was unsuccessful. In his next journey from Alexandria to Rashid *, he slightly describes the village of Abûkir; now elevated and dignified in the consideration of the world by two memorable events; the late destruction of the fleet of France, and the murderous defeat of fifteen thousand

* Instead of the words Cairo, Damietta, and Rosetta, the author uses what he says are the proper names, Kahira, Damiatt, and Rashid.

Turks. The following extract contains the description of the country round Rashid:

'The road, for about two miles after leaving the gate of Rashid, is marked by many vestiges of buildings, but nothing worth observing. There are also many date trees scattered round in the neighbourhood of the canal, and vegetation enough to serve for food for the small flocks of the city. About two miles from Abu-kîr are the ruins of a town, close to the sea, and a part of them under water. There are also some remains of columns. This is what has been remarked as the *Taposiris parva* of antiquity. Abu-kîr is a village, consisting of few inhabitants. There is near it, however, a small port, and on the point of land which forms it, a fortress, but of little strength. A Tsorbashi resides there, with a few soldiers. He collects a toll from those who pass the ferry near it. It is a place of no trade, and vessels that frequent it come there chiefly for the purpose of avoiding bad weather. We were eight hours and a half in reaching Rashîd, exclusively of the time taken up in crossing two ferries. The latter part of the road, from the sea-side to Rashid, has been all marked with short columns of burned brick, at certain distances from each other.

'The beauty and fertility of the country round Rashîd deserves all the praise that has been given it. The eye is not, indeed, gratified with the romantic views, flowing lines, the mixture of plain and mountain, nor that universal verdure that is to be observed on the banks of the Rhine or the Danube. But his taste is poor who would reduce all kinds of picturesque beauty to one criterion. To me, after being wearied with the sandy dryness of the barren district to the west, the vegetable soil of Rashîd, filled with every production necessary for the sustenance, or flattering to the luxury of man, the rice fields covering the superficies with verdure, the orange groves exhaling aromatic odours, the date trees formed into an umbrageous roof over the head; shall I say the mosques and the tombs, which, though wholly incompatible with the rules of architecture, yet grave and simple in the structure, are adapted to fill the mind with pleasing ideas; and above all, the unruffled weight of waters of the majestic Nile, reluctantly descending to the sea, where its own vast tide, after pervading and fertilizing so long a tract, is to be lost in the general mass: these objects filled me with ideas, which, if not great or sublime, were certainly among the most soothing and tranquil that have ever affected my mind.'

In the chapter concerning Kahira, the author describes the Beys, the Mamlûks, the Government of Egypt, and the state of politics while he was there. We do not feel ourselves inclined to give any other extract from this chapter, than a remark concerning Mr. Gray's poetical description of Egypt during the inundation of the Nile.

'Mr. Gray's well-known description of Egypt, as immersed under the influx of the Nile, is exquisitely poetical, but far from just. In Upper Egypt the river is confined by high banks, which prevent any

any inundation into the adjacent country. This is also the case in Lower Egypt, except at the extremities of the Delta, where the Nile is never more than a few feet below the surface of the ground, and where inundation of course takes place. But the country, as may be expected, is without habitations. The fertility of Egypt arises from human art. The lands near the river are watered by machines; and if they extend to any width, canals have been cut. The soil in general is so rich as to require no manure. It is a pure black mould, free from stones, and of a very tenacious and unctuous nature. When left uncultivated, I have observed fissures, arising from the extreme heat, of which a spear of six feet could not reach the bottom.'

In chap. 6. Mr. Browne thus briefly describes the charmers of serpents:

'Romeili is an open place, of an irregular form, where feats of juggling are performed. The charmers of serpents also seem worthy of remark, their powers appearing extraordinary. The serpent most common at Kahira is of the viper class, and undoubtedly poisonous. If one of them enter a house, the charmer is sent for, who uses a certain form of words. I have seen three serpents enticed out of the cabin of a ship, lying near the shore. The operator handled them, and then put them into a bag. At other times I have seen the serpents twist round the bodies of these Psylli in all directions, without having had their fangs extracted or broken, and without doing them any injury.'

We now hasten to give extracts from that part of the work which is most interesting. At Cobbé, a town in Dar-Fûr, situated lat. 14° 11′. long. E. G. 28° 8′ the author was detained for a long time, by an order from the Sultan Abd-el-rachman-el-rashid; and here he suffered a dangerous illness, and was robbed by the villainy of his agent who had attended him from Kahira. The method of conducting the harvest in Dar-Fûr is thus described:

'The harvest is conducted in a very simple manner. The women and slaves of the proprietor are employed to break off the ears with their hands, leaving the straw standing, which is afterwards applied to buildings and various other useful purposes. They then accumulate them in baskets, and carry them away on their heads. When threshed, which is aukwardly and incompletely performed, they expose the grain to the sun till it become quite dry; after this an hole in the earth is prepared, the bottom and sides of which are covered with chaff to exclude the vermin. This cavity or magazine is filled with grain, which is then covered with chaff, and afterwards with earth. In this way the maize is preserved tolerably well. In using it for food, they grind it, and boil it in the form of polenta, which is eaten either with fresh or sour milk, or still more frequently with a sauce made of dried meat pounded in a mortar, and boiled with onions, &c.

'The Furians use little butter; with the Egyptians and Arabs it is an article in great request. There is also another sauce which the

poorer people use and highly relish, it is composed of an herb called *Cowel*, or *Cawel*, of a taste in part acescent and in part bitter, and generally disagreeable to strangers.

'As a substitute for bread, cakes of the same material are also baked on a smooth substance prepared for the purpose, which are extremely thin, and if dexterously prepared not unpalatable. These are called *kissery* (fragments or sections); they are also eaten with the sauce above mentioned, or with milk, or simply water; and in whatever form the grain be used, the rich cause it to be fermented before it be reduced to flour, which gives it a very agreeable taste. They also make no hesitation in eating the dokn raw, but moistened with water, without either grinding or the operation of fire.'

Concerning the population of Dar-Fûr, it is said:

'The number of inhabitants in a country in so rude a state as this is at present,' it must necessarily be extremely difficult to compute with precision. Possibly the levies for war may furnish some criterion. The Sultan, for about two years, had been engaged in a very serious war with the usurper of Kordofân. The original levies for this war I have understood consisted of about two thousand men. Continual reinforcements have been sent, which may be supposed to amount to more than half that number. At present the army does not contain more than two thousand, great numbers of them having been taken off by the small-pox, and other causes. Even this number is very much missed, and the army is still spoken of as a very large one. It seems to me, from this and other considerations, that the number of souls within the empire cannot much exceed two hundred thousand. Cobbé is one of their most populous towns; yet from the best computation I have been able to make, knowing the number of inhabitants in the greater part of the houses, I cannot persuade myself that the total amount of both sexes, including slaves, much exceeds six thousand. Of these the greater proportion are slaves.

'The houses are separated from each other by wide intervals, as each man chooses for building the spot nearest to the ground he cultivates; so that in an extent of about two miles on a line, not much more than one hundred distinct inclosures properly to be termed houses are visible. The number of villages is considerable; but a few hundred souls form the sum of the largest. There are only eight or ten towns of great population.'

Of the manners of the inhabitants, we are told:

'The troops of the country are not famed for skill, courage, or perseverance. In their campaigns much reliance is placed on the Arabs who accompany them, and who are properly tributaries rather than subjects of the Sultan. One energy of barbarism they indeed possess, in common with other savages, that of being able to endure hunger and thirst; but in this particular they have no advantage over their neighbours. On the journey, a man whom I had observed travelling on foot with the caravan, but unconnected with any person, asked me for bread—"How long have you been without it?" said I.—

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"Two days," was the reply.—"And how long without water?"—"I drank water last night."—This was at sun-set, after we had been marching all day in the heat of the sun, and we had yet six hours to reach the well. In their persons the Fûrians are not remarkable for cleanliness. Though observing as Mohammedans all the superstitious formalities of prayer, their hair is rarely combed, or their bodies completely washed. The hair of the pubes and axillæ it is usual to exterminate; but they know not the use of soap; so that with them polishing the skin with unguents holds the place of perfect ablutions and real purity. A kind of farinaceous paste is however prepared, which being applied with butter to the skin, and rubbed continually till it become dry, not only improves its appearance, but removes from it accidental sordes, and still more the effect of continued transpiration, which, as there are no baths in the country, is a consideration of some importance. The female slaves are dexterous in the application of it, and to undergo this application is one of the refinements of African sensuality. Their intervals of labour and rest are fixed by no established rule, but governed by inclination or personal convenience. Their fatigues are often renewed under the oppressive influence of the meridian sun, and in some districts their nightly slumbers are interrupted by the dread of robbers, in others by the musquitoes and other inconveniences of the climate.'—

'The disposition of the people of Fûr has appeared to me more cheerful than that of the Egyptians; and that gravity and reserve which the precepts of Mohammedism inspire, and the practice of the greater number of its professors countenances and even requires, seem by no means as yet to sit easy on them. A government perfectly despotic, and at this time not ill administered, as far as relates to the manners of the people, yet forms no adequate restraint to their violent passions *. Prone to inebriation, but unprovided with materials or ingenuity to prepare any other fermented liquor than *bûza*, with this alone their convivial excesses are committed. But though the Sultan hath just published an ordinance (March 1795) forbidding the use of that liquor under pain of death, the plurality, though less publicly than before, still indulge themselves in it. A company often sits from sun-rise to sun-set drinking and conversing, till a single man sometimes carries off near two gallons of that liquor. The bûza has however a diuretic and diaphoretic tendency, which precludes any danger from these excesses.

'In this country, dancing is practised by the men as well as the women, and they often dance promiscuously. Each tribe seems to have its appropriate dance: that of Fûr is called *Secondari*, that of Bukkara *Bendala*. Some are grave, others lascivious, but consisting rather of violent efforts than of graceful motions. Such is their fondness for this amusement, that the slaves dance in fetters to the music of a little drum; and, what I have rarely seen in Africa or

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'* The inhabitants of a village called *Bernoo*, having quarrelled with those of another hamlet, and some having been killed on both sides, all the property of both villages was forfeited to the king, the inhabitants being abandoned to poverty.'

the East, the time is marked by means of a long stick held by two, while others beat the cadence with short batons.

'They use the games of *Tab-u-duk* and *Drîs-wa-talaitê*, described by Niebuhr, which however appear not indigenous, but to have been borrowed of the Arabs.

'The vices of thieving, lying, and cheating in bargains, with all others nearly or remotely allied to them, as often happen among a people under the same circumstances, are here almost universal. No property, whether considerable or trifling, is safe out of the sight of the owner, nor indeed scarcely in it, unless he be stronger than the thief. In buying and selling, the parent glories in deceiving the son, and the son the parent; and God and the Prophet are hourly invocated, to give colour to the most palpable frauds and falsehoods.

'The privilege of polygamy, which, as is well known, belongs to their religion, the people of Soudân push to the extreme. At this circumstance the Musselmans of Egypt, with whom I have conversed on the subject, affect to be much scandalized: for whereas, by their law they are allowed four free women, and as many slaves as they can conveniently maintain, the Fûrians take both free women and slaves without any limitation. The Sultan has more than an hundred free women, and many of the Meleks have from twenty to thirty. Teraub, a late king, contented himself with about five hundred females as a light travelling equipage in his wars in Kordofân, and left as many more in his palace. This may seem ridiculous, but when it is recollected that they had corn to grind, water to fetch, food to dress, and all menial offices to perform for several hundred individuals, and that these females (excepting those who are reputed *Serrari*, concubines of the monarch) travel on foot, and even carry utensils, &c. on their heads, employment for this immense retinue may be imagined, without attributing to the Sultan more libidinous propensities than belong to others of the same rank and station.'

The route of Mr. Browne on his return from Dar-Fûr was through Kahira, and thence to Damiatt. On the occasion of mentioning this latter place, he relates an anecdote descriptive of the character of the people under the Mamlûk government:

'A circumstance had recently occurred, tending to paint the character of the people under the Mamlûk government. A Cashef, but not of the highest order, under Murad Bey, who had been disgraced a short time before, retired to Damiatt to avoid his master's anger. He had not long resided there, when, having heard more favourable tidings, he made an inquiry for some person, capable of exchanging for him a sum in Turkish money, for the like in that of Europe current in the country. Accordingly three Jews were found who promised to supply him according to his desire. They went round the city, and borrowed much in addition to what they already possessed, and at length carried to the Cashef to the amount of between five and six thousand patackes. He was no sooner furnished with the money, than he directed the Jews to be murdered,

murdered, and his boats being ready, caused their bodies to be packed in baskets, and put into a small boat of his train. He then set off for Kahira. On arriving at a village a little way up the river, the baskets were disembarked, and he ordered them to be safely lodged till further directions should be given. It was some time before the villagers took notice of the packages, or dared to open them in the absence of the owner. But at length having observed a quantity of blood near one of them, and entertaining suspicions, they opened the three, and news were immediately carried to Damiatt that the three Jews had been found in this condition. Those under whose cognizance such accidents are, made a memorial of the whole affair to Murad Bey. He replied only by loud laughter, saying, "Are they not three dogs? There is an end of them."

At Damiatt, the author embarked for Yaffé, at which place he arrived after a passage of five days; he visited Jerusalem, Beruth, Naplosa, Nazareth, Acré, Tyre, Tripoli, Antioch, Aleppo, Damascus; and from Antioch he proceeded to Constantinople. As the Pasha Ghezzah, or as Mr. Browne calls him Jêzzar, has been of late the subject of much conversation, and of many Gazettes; and as he has been made to share at Acré, with a British officer, the glory of defeating an army and a General which had to that time been invincible, and of saving Constantinople and Vienna; we shall extract those parts of Mr. Browne's narration which relate to his character and actions:

'The long reign of Achmet Pasha *el Jezzâr*, (the butcher,) accompanied with immense influence and great wealth, might naturally lead to conceive, that, blending his interests with those of his subjects, he would have exerted his authority in promoting their happiness. On the contrary, the large plain near Acré is left almost a marsh, and marks of idle magnificence have been substituted for the useful cares of agriculture. A striking contrast arises between his conduct and that of the Shech Daher, his predecessor, who raised Acré from a village to a large town, and doubled the population of the district.

'Jezzâr was the first governor in the empire who laid a tax on articles of consumption, as wine, grain, and the like. Even meat and fish are materials of impost. He has erected granaries, a laudable design, but deficient in the execution; for the grain being ill preserved, and the oldest served out first, it is not only disagreeable as food, but unprolific when distributed for seed to the peasants. These imposts form the peculiar revenue of the Pasha; the other resources arising as usual from the tax on land, which amounts to about a twentieth of the rent, the capitation tax on Christians, and the customs; which last in this government are arbitrary, and neither regulated by the rules of the Porte, nor the capitulations entered into by Europeans. Nevertheless, the chief source of the riches of Jezzâr is the Pashalik of Damascus, which, by means of the usual largesses at the Porte, he contrived to add to his former government, a precedent

very unusual in the Othman empire. His military force was once computed at twelve thousand; but, at the time of my visiting Acré, did not exceed four or five thousand.

'Till the year 1791 the French had factories at Acré, Seidé, and Beirût. At that period they were all expelled from the territory of Jezzâr by a sudden mandate, which allowed them only three days to abandon their respective habitations, under pain of death.

'Passing over the common, but just rule of supposing, that in a quarrel of this magnitude neither party was perfectly free from error, it may be fit to inquire what motives induced this ignominious expulsion, when a simple dismission, to be signified by various other means, would have answered the same purpose.

'To this it can only be answered, that the character of Jezzâr is impetuous, and even capricious, on all occasions. Sometimes a warm friend, and then suddenly a bitter enemy, equally, to all appearance, without any adequate reason. As to the conduct of the French, themselves and the other nations in the Levant accord so ill, that I have never obtained a very accurate statement of it. It seems to have originated in the behaviour of a drogueman of the nation, who having in some way offended the Pasha, was by his order summarily strangled or hanged. The French remonstrated, and threatened him with an application to the Porte, which he did not greatly fear, and he punished, *as he termed it, their insolence,* (in asserting their undoubted right, according to the capitulations between them and the Porte,) in this concise manner. Many complaints were made, subsequent to this period, by the ministers of the Republic at the Porte, but to no purpose: that court in fact was otherwise engaged, and it may be doubted whether it could have punished the Pasha. The events that followed suspended the prosecution of those claims, which, as the merchants thus suddenly banished had lost much, it appeared they had a right to prefer: but at length Aubert du Bayet sent a young officer of the name of Bailli to the Pasha to demand redress in a tone perhaps rather too high.

'This gentleman, on arriving at Acré, April 1797, wrote a letter in French to the Pasha, which he had the bizarre idea of finding some Levantine drogueman to translate, *verbatim*, in the presence of that personage. The terms, it seems, in which this letter was conceived were so bold, that none could be found to present it, and the Pasha, under one pretence or other, refused to see the agent. On this Bailli retired to Yaffé. The answer Jezzâr sent to the claim of the Republic was, that private merchants were at liberty to settle under his government on the footing of any other nation, but that he would acknowlege no consul, nor consent to offer them any indemnification for the losses of the late factory.'—

'The celebrated Asad Pasha, mentioned by Niebuhr and Volney, left an only daughter, of whom, on her marriage with Mohammed Pasha Adm, sprang the present Pasha Abdallah. Mohammed Pasha Adm was preceded by Osmân, and succeeded by two of his own brothers successively, the last of whom, named Derwîsh, was expelled by the intrigues of Jezzâr, who gained his office, and married the daughter of Mohammed Pasha Adm. This marriage of ambition,

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not of affection, terminated in a divorce a year after. Among other instances of his bad treatment of this lady, it is recorded that Jezzâr, meeting her one day in the house, where she happened to have *cab-cab*, or Arabian pattens on her feet, pulled a pistol from his cincture, and fired it at her, saying, "Art thou the wife of an Arabian peasant? dost thou forget that thou art the wife of a Pasha?"

'Jezzâr retained his ill-won pashalik of Damascus only a few years; his government was a continual scene of oppression and cruelty, and he is supposed to have extorted from the people not less than twenty-five thousand purses, or about a million and two hundred thousand pounds sterling; and to have put to death near four hundred individuals, most of them innocent. His own misconduct and suspicious designs, when leading the caravan to Mecca, conspired with the machinations of his enemies at the Porte to deprive him of his office: but living monuments of his cruelty remain, in the noseless faces and earless heads of many of the Damascenes. Thus driven from Damascus, he returned to his former pashalik of Acré and Seidé, where he remains. This government, which he held along with that of Damascus, he has retained upwards of twenty-seven years.

'Jezzâr was succeeded by the present Pasha Abdallah, whose administration, though eminent as before observed for equity, is yet liable to the charge of mismanagement of the public revenue, and of an indecorous timidity. Under the energetic sway of Jezzâr, the sacred caravan had met with no obstructions on its route; but that of the present year, not only found the reservoirs for water destroyed or damaged, so that many camels perished for want of that indispensable article, but even the pilgrims were insulted by the Arabs, probably incited by the arts and malicious revenge of Jezzâr. By dint of bribes, however, at the Porte, Abdallah prevented his expected deprivation.'

At Damascus, the author saw the entrance of the grand caravan from Mecca:

'On the day after my arrival, I was entertained with the entrance of the grand caravan from Mecca. The street was lined for some miles, for such is its length, with innumerable spectators, all impressed with curiosity, some with anxiety to see their friends and relations, many with reverence for the sacred procession. Some of the more opulent Hadjis, or pilgrims, were carried in litters, (*tattarawân*,) but the greater number in a kind of panniers, two and two, placed on the back of camels. They did not appear much fatigued, though it was said they had suffered from the want of water.

'On the Saturday following, was the entrance of the Pasha of Damascus, who is constantly the *Emîr-el-Hadje*, or chief of the caravan by office. First appeared three hundred dellis, or cavalry, mounted on Arabian horses, variously armed and clothed, but on the whole forming no mean display. These were succeeded by fifteen men on dromedaries, with musquetoons, or large carbines, placed before them, and turning on a swivel, in every direction. This destructive instrument of war is said to have passed from the Persians

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to the Syrians. Some of the great officers of the city followed, well mounted, and decently attired. Then came part of the Pasha of Tripoli's Janizaries, well clothed and armed; that Pasha himself, with his officers, and the remainder of his guard. Next was the tattarawân belonging to the Pasha of Damascus, another body of four hundred dellîs, a company of thirty musquetooners, a hundred and fifty Albanians, in uniform, and marching two and two, like our troops. Before the latter was borne the standard of the Prophet, *Senjiak Sherîfi*, of green silk, with sentences of the Korân embroidered in gold, and the magnificent canopy brought from Mecca, guarded by a strong body of Muggrebîns, or western Arabs, on foot. Then passed the Pasha's three tails, (generally of white horses,) borne by three men on horseback; twelve horses, (a Pasha of two tails has only six,) richly caparisoned, and each bearing a silver target and a sabre; six led dromedaries, in beautiful housings; numbers of the chief persons of the city followed, among whom were the Aga of the Janizaries, the governor of the castle, and the Mohassel. Last came the Pasha himself, in a habit of green cloth adorned with fur of the black fox, preceded by his two sons, the eldest about fourteen, all mounted on the most spirited steeds of Arabia, and followed by his household troops, to the number of four hundred, well armed and mounted. More than a hundred camels had preceded the rest, bearing the tents and baggage of the Pasha. The whole was conducted without any noise or tumult, to the great credit of the Damascene mob, who had been waiting several hours without their usual repast.'

Respecting all works of the nature of that before us, in order to determine the writer's claim to public regard and gratitude, the sum and novelty of the information communicated are principally to be considered. We have already said that Mr. Browne relates many new and important facts: but they might have been told in a narrower compass, and would have been more useful if more methodically disposed. The want of arrangement is indeed a material evil; and if the author confesses this want, he only shifts, but does not entirely remove, the censure which is to be attached to him. Mental entertainment is an object, we hesitate to say a subordinate one, at which books of travels aim; and although we are not able, perhaps, to exhibit passages which claim the praise of elegance of narration or grandeur of description, still we frequently, during the perusal of the book, found our attention engaged and our curiosity gratified. Yet, if mental entertainment was intended, mental disgust must be the sure consequence of several parts of the work, which are obnoxious to the feelings and opinions of the generality of readers. Some passages, a regard to delicacy should have expunged; and some should have been suppressed from a becoming respect for the prejudices of mankind. The pomp of language but imperfectly conceals the

obscenity of ideas; and images of corrupt enjoyment may be seen through the veil of a writer's allusions. Religion, of whatever kind, or denomination, is invaded sometimes by insinuation, and sometimes by direct and open attack. The follower of Mohammed and the disciple of Christ seem to be alike objectionable to Mr. Browne; and he speaks of 'an infernal hatred which two divinely inspired religions could alone inspire.'—His style, comprehending under that term *images* and their *signs*, is open to great reprehension. Of his words, some are newly coined, some affected, and some obsolete: he speaks of evils '*coetaneous* with a state of society,' of * 'aculeate sarcasms,' of 'game being indigenous,' and of the progress of the wheels of a carriage being 'sufficiently vociferous.' The general character of the metaphors employed for the purpose of illustration, or ornament, is that they are too splendid and superb; the mind is too much swollen by the adventitious idea. The construction of several of the sentences is inverted: the pronouns are frequently omitted; and elegance is sacrificed, but not compensated, by the acquisition of force.

Yet, after all abatements have been made from the praise of the author, much must remain to him. As a traveller, he appears to possess many excellent qualities; patience, courage, address, vigilance of observation, and acuteness of discernment. Estimating him as a writer, we have to wish that, to a mind fraught with knowlege, had been added a better judgment; and that he had formed his style on chaster models. If his language be sometimes nervous, it is seldom pure; when he attempts grandeur, he is only gorgeous; and he is concise and abrupt, without being impressive and energetic.

In a word, had he been less desirous of swelling his volume, he might have made greater additions to the stock of knowlege; and, with a more moderate ambition of saying things splendidly and forcibly, he might have deserved the praise of having adorned and enforced the dictates of truth.

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* The word *aculeate* is used by Bacon in his 58th Essay, on anger; "Of extreme bitterness of words, especially if they be aculeate and proper."

R. Wood...e.

Art.

ART. II. *A Proposal for restoring the Antient Constitution of the Mint*, so far as relates to the Expence of Coinage. Together with the Outline of a Plan for the Improvement of the Money; and for increasing the Difficulty of Counterfeiting. By the Rev. Rogers Ruding, B. D. Vicar of Maldon in Surry. 8vo. 1s. 6d. Sewell, &c. 1799.

THE author of this pamphlet complains that the coinage, which was formerly a source of revenue to the crown, has, for nearly a century and a half past, by the alteration of the antient constitution of the mint, been managed in a manner detrimental to the public; and that, 'whilst other nations have derived considerable advantage from their mints, Great Britain has coined at a great and regular expence; and has given with ill-judged, though doubtless well-intended, policy, that profit to individuals, which might with more propriety have been applied to the public service.'

'The late appointment of a Committee of the Privy Council to take into consideration the state of the coins, &c. with the act (38 Geo. III. cap. 59.) that followed, suspending, for a time, the coinage of silver, afford well-grounded expectations that the present mode of coinage will be abolished, so far as may be without detriment to the public; and some other adopted, which, instead of being burthensome, may be profitable to the state. But whether by the re-imposition of a seignorage, diminishing the weight of the pieces, or increasing the alloy, the public has not yet been informed.'

The profits which, formerly, the revenue received from the mint, arose from a seignorage paid by those who brought bullion to be coined; and from a difference made between the Money Pound, or Pound Tower, and the Pound Troy; the officers of the mint receiving by one weight, and issuing their coin by the other.

In the present state of Great Britain, when commerce flows through so many channels, and is so well understood, coin will not purchase more than its own intrinsic value in bullion; (silver in small quantities, for the convenience of change, excepted;) and probably, the difficulty of obtaining bullion on easier terms in the reign of Henry VIII, was the principal reason, which induced the king and council then to determine that the Pound Tower should give place to the Pound Troy in the coinage at the mint. In the reign of Charles II. the seignorage was abolished, and since then the expence of coinage has been borne by the public. Henry VIII. and Charles II. were both necessitous princes, and neither of them was of such a character as can excite the supposition that they would unnecessarily

cessarily lessen their revenue, or be willing to relinquish any privilege which could be retained with advantage to themselves.

Mr. R. thus estimates the loss to the state from the alterations in the constitution of the mint: 'From the 25th of October 1760, to the 18th of March 1797, 57,274,617l. 4s. 6d. in gold, and 63,419l. 6s. 8d. in silver, have been delivered from the mint. Now the profit on the gold, according to the difference between the Pound Tower and the Pound Troy, would have been little short of three millions, or, according to the seignorage, above one million. To which, if the expence of coinage be added, (taking it at no more than 10,000l. *per annum*) amounting to 380,000l. it will be found, that by the coinage of gold alone, for 38 years (more correctly 36½ years), this kingdom has sustained a loss of at least three millions and a quarter, at the highest computation; and at the lowest, nearly one million and an half: to which the loss by the silver coinage will make an addition of a few thousand pounds.'

This *loss* is in fact no other than the relinquishment of a privilege which had ceased to be productive; and which, in its most productive state, could not have been of much importance, the quantity of money then coined being so inconsiderable. The positive loss to the revenue has been the expence of coinage.

To enhance the nominal value, or to diminish the intrinsic value of the coins, would be remedying a small evil by the introduction of greater, and possibly at the expence of important advantages. Scarcely any one will believe that the creation of revenue, by the profits of coinage, ought at this time to be attempted; nor that it could be productive of advantage. The expence of coinage is so very small a proportion of the national expenditure, that it cannot be an object worth the hazard of any experiment, which might affect our commerce or our public credit. If the alteration from the antient constitution of the mint has conduced to the increase of circulation, or has added strength to the national credit, (and we fully believe that it has done both,) it may be regarded as a speculation of liberal policy which has well answered the end proposed.

A diminution of the intrinsic standard value of coin would produce at least a proportionate decrease in its ability. It would retain its identity only in name. This would immediately be felt in all our foreign concerns, and thence communicated, if the commercial shrewdness of our countrymen did not sooner point it out to them. It is not to be credited that the alteration of the name, by which any specific weight

or value of specie is called, will alter its power, or its relative estimation with other commodities.

In former times, alterations in the standard coin must have been attended with injury to many. There is, however, a consideration of very superior magnitude, peculiar to latter times, which strongly militates against alterations in the intrinsic value of the coin, viz. the National Debt. The value of the pound sterling, according to every sentiment of integrity and of public faith, should not be subject to variation. If the intrinsic value of the guinea were altered, we will suppose to nine-tenths of its present standard value, and that it still retained its representative value of one pound one shilling sterling, the ounce of gold now valued at about 3l. 17s. 10½d. would be valued at 4l. 6s. 6d. of the new coinage. The public creditor, and indeed all other creditors who lent before the alteration, and who were not paid till afterward, would thus sustain a loss of 10 *per cent.* A less quantity of gold would be necessary to pay debts; and, by the alteration, debtors would be relieved unjustly at the expence of the creditors.—The pound sterling, if altered once, may be altered a second time, or any indefinite number of times, till it is reduced to the level of a French *assignat.*

Mr. R.'s specific proposal only extends to the silver coin, but his observations and arguments professedly go farther. The idea of a mode of coinage, profitable to the state, suggests something more than an alteration in the silver coinage.

It might happen that the relative value of gold and silver should so vary as to render it inconvenient, perhaps impracticable, to preserve the gold and silver coin in the same proportion of weight and fineness to each other as at present:—in which case, it would remain to be decided by which of the two the value of the pound sterling should be determined. The gold being the more precious metal seems the most proper for a standard: but one or the other coin should be immutable.

With respect to a new silver coinage, Mr. R. proposes that the shillings shall be reduced to 90 grains, instead of 92¼. He argues that, 'as foreigners have without scruple received sixpences at little more than one-third, and shillings at about two-thirds of their proper standard weight, we may reasonably suppose that they will not conceive themselves grievously injured, when they receive for their commodities, money which wants not more than 5 *per cent.* of the present standard weight.' The author of *Thoughts on a New Coinage of Silver* *,

* See Rev. vol. xxvii. N. S. p. 463.

whom

whom Mr. R. quotes, thinks otherwise; "because the real value (of the present worn silver coin) being so little, could never make them pass from hand to hand with reference to themselves, but they are taken in exchange for convenience and accommodation, and as the representatives of the better sort; lessen the weight of these, and then the shilling, new or worn, will only pass as a sign for an inferior value, and could never command the same estimation as before, purchasing of course fewer commodities."

This is better argued than expressed. That our present worn silver coin is received by foreigners can only be for the convenience of change, which extends not beyond the fractional parts of a pound; because light money is certainly not taken to be stored up. Had the standard silver coin been less in weight, the worn silver at present current would likewise have been lighter than it now is; for it is fair to conclude that, under the same circumstances, the same proportion would have been found to exist between the standard and the worn coin: or, if there were any difference, that it would be in favour of the larger coins.

In the author's 'Outlines of a Plan for a New Coinage of Silver,' his observations on the form most convenient for protection from waste by friction in wearing, and on the means of rendering the counterfeiting of coin more difficult, appear to be the most deserving of consideration.

Capt. B...y.

ART. III. *An Essay on Practical Musical Composition,* according to the Nature of that Science, and the Principles of the greatest musical Authors. By Augustus Frederic Christopher Kollmann, Organist of his Majesty's German Chapel at St. James's. Folio. 1l. 1s. Printed for the Author, Friary, St. James's Palace; and sold at the Music-shops. 1799.

WE examined a work with a title similar to this in 1796*, by the same author; to which the present seems designed as a sequel, or second volume, though not so called. We gave a very favourable opinion of the doctrines contained in that publication, and chiefly confined our remarks to verbal criticism. As, however, the ingenious author is a foreigner, we should not be too severe on his language, or we might object to the title of the present work. Music is no otherwise entitled to rank among the *sciences*, than by its connection with mathematics. It is a science in Euclid's *Section of the Canon*, in Smith's *Harmonics*, and in the divisions of the scale by all the antient and modern theorists by ratios and surd quantities:

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* See our New Series, vol. xxi. p. 27.

but,

but, after the scale and temperament are settled by numerical proportions, the invention of melody and the combination of sounds in harmony form an *art*, which Mr. K. has very properly expressed in calling his publication an Essay on the Composition of *Practical Music.* When he adds, however, 'according to the *nature* of the *science*,' he seems to say, 'according to the *nature* of the *art*.' Nevertheless, in a work of this kind, if the *technica*, or terms peculiar to the art, be accurately defined, and the readers understand the author's meaning; though the words should not be strictly arranged according to the nice idiom of our language, the performance will not be the less useful; because the notation, in the examples given in musical characters, will illustrate and explain the text to a musician, more clearly than the most elegant language.

Mr. Kollmann's plan will be manifested by a period or two from his preface:

'With regard to Doctrines, I have endeavoured not to waste much room with descriptions of the mere Forms, which have been hitherto introduced in the different sorts of musical pieces; but rather to teach the Principles on which every remarkable branch of composition depends, and according to which the known forms of a piece may be varied, as well as new forms invented. By this method I have endeavoured to explain sonatas, symphonies, and other pieces of composition, without giving whole pieces of each sort.

'With regard to Examples, I have chiefly selected for my purpose such pieces as have either not yet been printed, or as are scarce and not generally known; and only referred to such others as I suppose to be either universally known in this country, or easily to be obtained. But I have taken pains to explain and exemplify every thing in such a manner, as to render it intelligible, without those works to which I refer, or which I only mention; and that consequently the reader will not be under the necessity of procuring them for the sake of understanding this work.'

Having in his former treatise explained intervals, a fundamental base, and the harmonies or combination of sounds built on that structure; having given a kind of etymology of chords of all sorts, whether composed of consonances or dissonances; and having treated of suspension and anticipation; of modulation, rhythm, simple and double counterpoint, imitation, fugue, variation, &c. Mr. K. now proceeds to give plans and instructions for every species of composition: as *sonatas, symphonies,* and *concertos: simple and double fugues: canons: vocal music: instrumental music: the compass of instruments: of compositions for the organ: particular movements defined: national music.*

This is such an ample range of discussion, that it must be extremely interesting to a young composer; and we think that the author's promises, however great, have been well performed.

performed. In his introduction, he points out to his readers the most profitable method of studying his treatises; and dwells particularly on the importance of analyzing scores, in much the same manner as boys at a grammar-school *parse* their exercises.

We do not recollect to have seen a book (at least in our own language) which goes so deeply and methodically into the subject of composition, as the performance before us:—but we are a little *at fault* in pp. 2, 3, 4, 5, in the author's reference to works which are not in our possession; and we must observe, with respect to frequent references in books of instruction, that professional musical students can afford neither time to read nor money to purchase many expensive publications. As the two folio volumes *on Musical Harmony* will incur a considerable expenditure of both time and money, it will probably have an interested appearance in the author, if he obliges a poor student to purchase others of his works for the illustration of the doctrines contained in these two volumes; which, considering their size and the number of plates contained in them, might be expected to be complete in themselves, both as to text and illustration. Indeed, the plates to the present volume are not only numerous, but curious; containing examples of composition from scarce and excellent productions by the greatest masters. We only wish that so useful an elementary work should be within the reach of those who are the most likely to grasp at it. Even those who may be in possession of all the *extra* publications, quoted in this treatise, would perhaps unwillingly be at the trouble of seeking them; and would rather pass, unsatisfied and uninstructed, over the passages in which such illustrations are wanted, than leave the fire-side in order to search for them.

We think that the whole substance of p. 4 might have been expressed in very few lines, by saying that, in Rondeaux and pieces of length, the composer may modulate into all the relative or kindred keys in which the subject begins and ends; as in C major, for example, the 5th and 4th major, and the 6th and 3d minor; even the 2d minor, though not a relative key to C, yet is relative to the 4th and 5th; and, as every sound of its chord appertains to the scale of the original key of C major, the modulation into it, by means of an accidental C sharp and B flat, is always pleasing in the works of able masters.

What the ingenious author means by the word *elaboration*, which he so frequently uses technically, will not (we fear) be always understood by English readers in the exact sense intended. In *Rondeaux*, perhaps *episodes*, or excursions, would

express the different strains which precede the theme itself. As no art nor science is more loaded with *technica* than music, it is desirable that, if additions must be made to them, they should be translations of words from foreign dialects; or equivalents in more familiar and intelligent words in our own language. The Germans and Spaniards, as well as the Italians, have their own musical *technica*.

The author's definition and analysis of *symphony* are clear and accurate. *Concerto* is likewise admirably characterized.

Fugue being of a more artificial and complicated construction than *sonatas*, *concertos*, and *symphonies*, it was a more difficult task to define and analyze the term.—At p. 26. § 6. we think that the word *Melody* should be substituted for that of *Harmony*. In a regular fugue, (which Dr. Burney somewhere calls a *republican composition*, where *equality* of importance subsists through the movement,) the melody is equally distributed among the several parts, (like land in the *Agrarian* law,) which parts are *mockeries* of each other. Each part may be equally interested in the *harmony* of other movements: but, in a *fugue*, the subject of each point being repeated by every voice or instrument in the same intervals, it particularly interests every performer in the *melody*. *Proper* and *improper* fugues had better have been expressed, as is usual in our language, by *regular* and *irregular* fugues or imitations.—This subject is very ably and amply treated, in three several chapters, v. vi. and vii.

Chapters viii. and ix. treat of *Canon*, in a very full and scientific manner. We have had no express treatise on composition, in which fugue and canon have been so extensively discussed, since the time of old *Elway Bevin;* who, in 1631, published his *Briefe Introduction* to the Art of Fugue, Canon, and Harmony in general; and which, for the time, was a very learned and ingenious work: but the examples being all Bevin's own, and on very simple and dry subjects, Mr. Kollmann has greatly the advantage of him, not only in his own more pleasing and modern examples, but in the insertion of canons by the greatest composers of the present century, in almost every species of construction.

The French expressions of *la difficultée vaincue*, and *tour de force*, are phrases for which we have no equivalents, or they would perhaps be applied to *fugue* and *canon* by anti-fughists; which are said by many to have no other merit than the difficulty of composing them:—but that alone is a considerable merit in the course of a young musician's studies. The being able to vanquish the difficulties of fugue and canon, though both may be out of fashion *in public*, furnishes a *tyro* with

resources of harmony and melody in other compositions, which facilitate the construction and heighten their effects.

After the elaborate chapters on fugue and canon, we have one (the xth) on *Vocal Music*, in which the different species of composition for the voice,—as airs, recitatives, duets, trios, quartets, &c. and choruses,—are specified and described, with judicious discrimination, and with many useful precepts for composing them.

Chapter xi. contains much information with respect to *Instrumental Music:* as the compass of the several instruments used in a complete orchestra and military band; and pieces for the organ, with reflections on the genius of that most noble instrument. Lastly, chapter xii. treats of *National Music*, different styles of composition, and definitions of the names given to movements vocal and instrumental, including songs and dances of every kind in general use.

The plates, of which there are 67, constitute a very valuable part of this publication; and by the study of them, as well as of the letter-press, a learner in composition may furnish his mind with a great portion of musical erudition.

Though Mr. Kollmann is a perfect master of his subject, yet, being less acquainted with the musical language of this country than with that of Germany, he has been guilty of a few misnomers: as calling the keys of an organ or harpsichord, the *fingerboard;* a term which belongs to the violin, tenor, and violoncello:—the French *clavier* and the Italian *tastatura* express the keys of an organ or piano forte in the aggregate, better than we do by a *set of keys*. Mistakes of this kind, however, as they lead to no error of doctrine, are very excusable; and we shall not enter farther into verbal criticism on a work so replete with real knowlege, and with well-founded precepts on the subject which the author has undertaken to elucidate.

D.r B....y.

Art. IV. *A General View of the Agriculture of the County of Argyll;* with Observations on the Means of its Improvement. Drawn up for the Consideration of the Board of Agriculture and Internal Improvement. By John Smith, D. D. one of the Ministers of Campbelton. 8vo. pp. 322. 8s. Boards (with a Map). Edinburgh, printed, 1798; London, sold by Wright.

According to this survey, in which Dr. Smith appears to have taken considerable pains, Argyleshire forms about one eleventh part of Scotland, and one thirtieth of Great

Britain; containing, by estimation, 2735 square miles, or 1,367,500 Scotch acres *. Of these, it is stated,

1,213,500 acres may be heath, hill, and pasture
100,000 ditto arable
30,000 ditto wood
24,000 ditto fresh water lakes and rivers.

The climate over this large district is different as to heat and cold, dryness and moisture. By the sea coast, the atmosphere is mild and temperate; the frost being seldom so intense as to sink the thermometer 8 degrees below Fahrenheit's freezing point.

The continent of Argyleshire is divided among 156 proprietors, and the islands have 25. The valued rent of the continent is 9924l. 8s. 1d., and of the islands 2541l. 17s. 9d.; total for the whole county, 12,466l. 5s. 10d., being a little more than one 25th of the valuation of Scotland, which is 322,716l. 13s. 4d.

Under the title of *Size of Farms*, we are informed that those which consist mostly of sheep-walks are large; that *one* is computed to be 18 or 20 miles in length, and from 3 to 4 in breadth; and that possessions occupying from 2 to 6 square miles are not uncommon. Dr. Smith does not view this mode of occupation with complacency: it evinces a scanty population; and, by the account which he gives of the farm-houses, and hovels called cottages, this evil is not likely to remedy itself. There is a general disposition to fly from rural occupations, and from the solitude of the country, to "crowded cities and the busy haunts of men." Mischief hence arises, which Dr. S. has well pointed out: 'The degree of preponderance which towns and manufactures have already acquired over agriculture and the population of the country, threatens the kingdom with a scarcity of bread and other serious evils, to which the accumulation of small ones *have* (has) greatly contributed.' (P. 27.)

The remark which immediately follows places the question respecting large and small farms in as clear and concise a point of view, as we have seen in any of the county reports. 'Some have indeed maintained, (Dr. Smith says,) that great farmers bring more to market than small ones, from the same quantity of land, without considering that the small ones maintain so many families at home, as will make up the difference to the public (if indeed there is a difference), and that these families are

* The Scotch acre contains 6150 square yards, the English acre 4840; so that the proportion between them is nearly 5 to 4. In a statute square mile, there are 500 Scotch, or 640 English acres.

employed

employed more innocently and more usefully to the public than those which are supplied from the market.'

Dr. Smith allows, however, that possessions may be too small as well as too large; which, he intimates, is especially the case when lands are let in *run-rig*; a species of tenure with which we are not acquainted in the south of our island, and which he says is nearly synonimous with being in common.

The circumstances of the times have promoted an extension of the military system; which, with respect to the agricultural interest, is attended with an evil that is not sufficiently considered: it tempts a sober, frugal, and industrious race to exchange their virtuous for dissipated habits; and it induces them to migrate from their native soil, to the productiveness of which they contributed. Those who wish to profit by the operation of this system, to increase the size of their farms, will not complain: but, at last, the imperfect produce of the ground will be felt; and we must encourage agricultural population, either by employing more hands on the land already in cultivation, or by taking new farms and inclosures from our common and waste lands.

Rents in Argyleshire are, for arable land, from 2l. to 15s. per acre:—for what is called pasture, from 4s. to 4d. per acre.

It is well known that no *tithes* are paid in Scotland: but, in a section bearing this title, Dr. S. takes occasion to complain of the inadequacy of the fund in lieu of tithes for the maintenance of the clergy; by which their rank in society is sunken, and with it their utility and influence: 'for (he adds) let our vain and new philosophers allege what they will, there can be no national prosperity, of any duration, without religion; and there can be no religion without a respectable clergy, nor a respectable clergy without a decent maintenance being annexed to the office.' (P. 43.)—'If this be not done, the men who should fill the office will naturally betake themselves to other employments, and their place will be supplied by such as ought to have neither lot nor part in this matter.' (P. 45.)

There is also a section entitled *Poor Rates*, though no such assessment exists in Scotland: but the author recommends that something of this kind should be adopted; or rather he advises the establishment of benefit clubs.

Under the head of *Expences*, we find the following account of the mode of living in Argyleshire: which will not be deemed very luxurious by the inhabitants of South Britain:

'The small farmers, for nine or ten months in the year, make generally two, and sometimes three meals a-day of potatoes, with herrings or milk. Such as can afford it, salt a cow in winter, and

kill a sheep or two in harvest. Oatmeal pottage, or oatmeal jelly (*sowens*), make commonly the third meal a-day, with milk; and oaten or bear bread, when potatoes fail, supply the place. In Kintyre, it is customary to take a little thin pottage, or a little bread and milk, before they begin work in the morning; and after dinner, should it be even potatoes and herring, or flesh and broth, they have commonly a little bread and milk, by way of desert or supplement*.' —' With all this economy, few farmers expect or accomplish more than to make their outlays (outgoings) and returns balance at the year's end.'

This is no encouraging statement for the Argyleshire agriculturist; yet, by the account of *implements*, it seems that agriculture is there improving.—After having remarked the great disproportion between the heath and hill and the arable land, as stated at the beginning of this article, we can easily credit Dr. S. when he tells us that the ' general appearance of the country is naked and open.'

Fallowing is scarcely known; and examples of a proper rotation of crops are rare.—The kind of grain raised in the greatest quantity in this county is oats; yet it is not equal to the consumption; and about 25,000 bolls of oatmeal are yearly imported. *Potatoes* are termed *the staff of bread*, and the disease called the *curl* has not yet seized those of this county. The culture of *flax* is recommended as suited to the climate. *Wheat* is not cultivated; and the reason assigned is, that ' the demand for *bear* or *big*, (improperly called barley,) to make whisky, is greater than even that for bread; and the distillers have a brisker trade and more ready cash than the bakers.' *Barley* is a grain scarcely known in Argyleshire, and the farmers deal but little in *artificial grasses*.—Their imperfect method of *hay-making* may be inferred from Dr. S.'s direction, ' to cut it with a hay-knife or hay-spade, and not to pull it.' Cows are recommended to be *curried*, like horses.

When it is considered that most of our best gardeners are Scotchmen, the reader will be surprized to find that the people of this county are so far behind us in gardening; and that there is scarcely any thing which deserves the name of an *orchard* in Argyleshire: though a Scotchman, writing from Richmond in Surrey, declares that ' he had experienced greater heat in the glens of Argyleshire than he felt in the summer of 1793 in England, and that there are vast numbers of tracts in the West Highlands of Scotland that would ripen apples and pears, better than any in the low countries of the kingdom.' This is a statement which ought to induce the people of this

* When the author afterward laments the consumption of whisky, we are prevented from supposing that these sons of the plough are mere *milksops*.

shire

shire to plant orchards; and they should not less attend to what the reporter advances on the importance of raising coppice wood and forest timber.

The chapter on *Improvements*, as consisting of *draining and burning*—*manuring* *—*weeding* †—and *watering*, contains many observations and directions to which the Northern agriculturist, if he consults his interest, will certainly attend: but on these points it will be unnecessary for us to enlarge.

Under the head of *Live Stock*, we have an account of the Argyleshire breed of cattle: together with a description of the process of making butter and cheese. Dr. Smith recommends the native white-faced breed of sheep, in preference to the Linton or black-faced kind; being persuaded that they will prove a more valuable kind of stock, not only than these latter, but even than the Cheviot breed. He complains that new and formerly unknown diseases have already been introduced into the county by a foreign breed; while the farmers would run no risk by endeavouring to improve their own. The mode of smearing or salving the sheep with tar and butter in October, though a general practice, is not mentioned by this reporter as necessary; and he is of opinion that hereafter it will be abandoned.

Goats, which are said to have abounded in this county, are now almost banished: but Dr. S. thinks that they are useful animals, well adapted to the soil and climate; and that it will be a loss if the species be allowed to perish. 'It is liable to no disease; it finds its food where no other animal is able to travel; its milk, of which it gives a large quantity, is medicinal, and makes excellent cheese. Its flesh is nourishing, and much recommended for many ailments. Its tallow is considerable, and its skin also valuable.' This enumeration of the good qualities of the goat, if it should not restore him to perfect favour, may at least so far diminish the prejudice against him, as to prevent his being quite discarded. 'In Northumberland, they have generally a few of them mixed with the sheep, for the health of the flock; as it is known they eat, with safety, plants which to other animals would be poison.'

A prejudice against *Pork* prevailed till lately among Highlanders: but this is giving way, and *swine* are coming into repute. Dr. Smith rejoices at this circumstance, and very judiciously recommends the black Chinese breed as the best for a poor man, being most easily fattened.

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* Here Dr. S. reminds his countrymen of their homely proverb, "*Muck is the mother of the meal-chest.*"

† Here another proverb is repeated: "*One year's seeding is seven years weeding.*"

Not only *horses*, but also *rabbits*, *poultry*, *pigeons*, and *bees*, are noticed in this chapter.

The most interesting articles in the chapter entitled *Political Economy* are *Manufactures*, *Poor*, and *Population*. The former appear to have made little progress; and as to the fisheries, Dr. S. tells us, they can never thrive till the salt-laws are altered. As to the *Poor*, they are supported by begging, and by the weekly collections at the church; which are not considerable. No legal provision is made for them. Respecting the *Population* of Argyleshire, though Dr. Smith does not suppose that it is so great now as it was in antient times, (and the facts which he adduces corroborate his opinion,) he represents it as greater now than it was 40 years ago. It appears in 1755 to have been 61,575, and in 1795 to have increased to 74,471. As the extent of the county is 3800 square miles, this allows nearly, but not quite, 20 persons to each square mile. No one can be more deeply impressed with a sense of the importance of attending to every circumstance which is favourable to the population of a country, than Dr. Smith; and it may be presumed that so sensible a writer will not reason and expostulate on this and other topics altogether in vain. Improvements may be suggested, but without hands they cannot be effected.—In the last place, the Doctor enumerates, among the obstacles to the prosperity of the county, though not peculiar to it, the unhappy frequency of our wars; each of which drains Argyleshire of between 3000 and 4000 of its most effective hands.

On the whole, we perceive that a benevolent mind pervades this work; and, although it may betray some defects, it is a proof of the reporter's diligence and ability.

Mooy

ART. V. *Men and Manners.* By Francis Lathom. 12mo. 4 Vols. 14s. sewed. Wright, &c. 1799.

THE title of this production leads us to examine the *dramatis personæ* as a painter examines the several pictures of a collected groupe of figures, representing a variety of characters; and, according to this mode of examination, we shall pass our strictures on the *pictures* exhibited on this canvas. The most prominent figure of the piece is Sir Gilbert Oxmondeley; who, from having been born plain Gilbert Oxmondeley, and been bred to the trade of a glover and hosier in Cheapside, is turned round on the sportive wheel of fortune, and thrown into the rank of a baronet, with the appendage of four thousand pounds in a year. Such a change in circumstances naturally produces a change of manners; which are well described in the author's own words:

'The

'The baronet, as is natural to suppose, in a man undergoing so sudden a change of circumstances, lost what few good qualities he had ever possessed, in such vicious ones, as he had never before dreamt of;—his sentiments and manners underwent as speedy a metamorphose, as the house and furniture of Goody Baucis and her good man Philemon. The counter-bow and smirk, with the indiscriminately applied sentences of, "much obliged to your ladyship,"—"thank you, sir," were converted into a stiff gait and sneer at the little world below him, with a continual grumbling cough in his throat, which seemed to say, "dam'me, don't you know who I am?"

This is good painting.—Miss Eliza, Sir Gilbert's daughter, has educated herself principally by the assistance of novels, and consequently marries the first man who asks the honor of her fair hand, reduces herself to poverty, and flies from her creditors to the stage.—This, though not an original, is a good *copy*.—The family of the Hutchinbuncks is well executed; and the Dutch boy, or man in miniature, is *alive*:—but the foundling Rachel is too formal, sententious, and affected, for a country girl bred up in a parsonage-house with the good simple Mr. Morden: the *colours* are therefore not natural.

Jonathan Parkinson, the quaker and no quaker, (being only so called by the *world* because he wore plain clothes and a flat crown'd hat, lest he should offend the memory of his ancestors; and who retained also for the same reason the peculiarity of that stiff phraseology used by the sect,) forms the picture which pleases us the least in the piece. It *may be* that, as Jonathan Parkinson is not friendly to our court of criticism, he must allow for our being a little *piqued* that a man, who is exalted by the liberality of his sentiments, should so set his face against poor Reviewers as to refuse all acquaintance with us, and to *judge us* severely without knowing us: for Jonathan's own words are, on being presented by a bookseller with two *new Reviews*,—"I do thank thee, friend, for thy civility, but *I do never read* THOSE BOOKS."—Now human creatures are not always good Christians, and so disposed to forgive as they ought to be; it may therefore be considered as a venial sin, if we exult a little over the fallible virtue of this *preacher* and *pattern* of *moral rectitude*; and if we *smile* when we see him peeping over the shoulder of the frail Miss Darlington, who presents him with two illegitimate pledges of an illicit amour. The *costume* of this *portrait* is ill preserved.

The dashing Cranberry, the cold-blooded Alfred, the gamester Lady Paragon, the swindler Blackman, the travell'd Sir Bauble, and many others, are rather daubings than good pictures;—the colours are unnatural.—We give the following chapter as a specimen of the work:

'*Improvements*

' *Improvements suggested.*

' In the evening, a clod-pole, who had been employed by Miss Oxmondeley to carry Emily's letter to her brother, returned with the answer; and having received his promised reward from the hand of Eliza, she flew with the letter to Emily, for whom it was directed.

' It contained the wished-for information, that the beaus, as Eliza called them, were highly flattered by the invitation, and would be at Fairford early in the morning.

" Dear me," said Emily, " what will Sir Gilbert say to their coming so soon in the morning?"

" Oh," said Miss Oxmondeley, " I'll tell him they come early on purpose to see the lions."

" Dear me," returned Emily, " why you have no lions here, have you?"

' When Miss Oxmondeley could suppress her laughter sufficiently to explain herself, Emily much approved her friend's intention; but Rachel said she feared it was a hazardous plan, as she hardly imagined the gentlemen would investigate the curiosities of Fairford with the leisure or attention Sir Gilbert would expect, from the account she had just given him of their taste.

" Oh!" replied Eliza, " leave that to me, I know every step my father takes in a morning, and will lead them a different way from that I know he has taken; and when we meet, which I'll contrive shan't be till dinner, I'll tell him, I have been forced to show them all about myself, as I could not find him."

" But should the deceit be discovered"—said Rachel.

" I'll contrive some excuse, I warrant me, to bring us off," said Miss Oxmondeley.

" And if it should not"—continued Rachel hesitatingly.

" Why all the better," replied Eliza, insensible to the very gentle reproof Rachel ventured to give to her improper conduct.

" I was quite frightened at dinner," said Emily, " when you told your papa about their coming."

" Oh, I know how to cuff him over," replied Eliza, half ashamed she did not possess absolute dominion over her father.

" And now he does not know Alfred is to be here," returned Emily.

" I have a trick to introduce him with," replied Eliza.

" I think you run great risks, Miss Oxmondeley," said Rachel, " of incurring Sir Gilbert's displeasure, to obtain a gratification which the anxiety that its purchase occasions must, in my opinion, in a great measure outweigh."

" Oh! that's half the pleasure," returned Miss Oxmondeley; " it is so romantic to impose on a father, and so delightful to plan schemes and stratagems for seeing the pretty fellows."

' Rachel durst admonish no farther, on so slight an acquaintance, with one acknowledged by the world so far her superior in rank, and remained silent. Emily Morden, who never thought for herself, was always of the opinion of the last speaker.

' On

'On the succeeding day, Sir Gilbert, as was his usual custom, walked into his grounds immediately after breakfast; he had strolled nearly the round, had rested once in the hermitage, and stopped twice to admire the Chinese temple, (his favorite building, because it had cost the largest sum in erecting,) when proceeding, he arrived within a few paces of the ruin, which represented the angle of a gothic building, with a dilapidated window supported between two mouldering pillars; as he stood viewing the venerable structure, a voice behind it called out "Here's at your cock robin," and immediately a large stone flew over his head.

"Hollo! hollo!" exclaimed the astonished baronet.

"Hollo! hollo!" repeated a voice.

"What's here, an echo?" cried another speaker. "Hollo! hollo! again."

'The baronet was mean while rapidly approaching, and distinctly heard his daughter say, "Oh Lud a mercy, it's papa, I dare say! I hope he did not see us."

"I'll climb up these stones and peep," said the first voice.

'In a few seconds, a face appeared through the frame-work of the window; and in less than in an instant the fragment of antiquity, in reality no more firmly built than it was really meant to appear, yielded to the weight imposed upon it, crumbled, fell, and carried with it to the ground the person in question.

'The scene fallen, the actors behind it became conspicuous; and Miss Oxmondeley, Mr. Cranberry, and Rachel, appeared standing in various attitudes of terror and surprise—Miss Emily and Alfred sitting on the grass, at a short distance from the scene of action, and John Morden lying prostrate amongst the ruined ruins.

"Here's a pretty spot of work!" cried the baronet, "the mouldering walls of my abbey all in ruins!—How the devil came you to climb up it, you imp of vexation?"

"Have you hurt yourself," said Eliza, advancing to John.

"Oh, no!" said he, rising gently, while he held one hand on his back, and rubbed his left knee with the other.

"If you had broken your neck, I should not have pitied you," cried the baronet.

"If he had," returned Eliza, "it would have signified little to him, whether you had or not—your compassion would be of much more consequence to him now, for I'm sure he's hurt."

"Here's at your cock Robin, indeed!" exclaimed Sir Gilbert, settling the flaps of his waistcoat with both his hands, and moving about his fingers in painful agitation.

"Give me leave to introduce Mr. Cranberry to you, papa."

'Cranberry bowed, scraped, muttered a great deal, and said nothing.

"How do you do, sir?" said Sir Gilbert impatiently.—"If it had been my Chinese temple, instead of this ruin, I'd have broken your neck for you, myself, puppy!" he continued, turning to John.

"Is there a Chinese-temple in these gardens?" asked Cranberry with affected eagerness and pleasure.

"Yes

"Yes sir, yes sir," answered Sir Gilbert, placidity returning to his brow.

'Cranberry had already received his cue from Eliza, and now turning quickly round to Rachel, exclaimed, "Oh, you cruel creature, not to point it out to me, when you know my partiality for those buildings!"

'John Morden, advancing to Sir Gilbert, said, "I beg pardon, Sir Gilbert, but I thought those mock ruins had always been built stronger."

"Well, well," said the baronet, "it is some consolation that I can afford to build another."

"If I might be allowed to speak," said Cranberry, "I think it gives the idea it was meant to convey much more forcibly in its present state than it did before."

"Indeed!" replied the baronet, "surely not:" he gave a moment's pause to observation, then added, "let me stand where you do a minute, sir, if you please."

'Eliza ran up to her father, and peeping over his shoulder, "Oh, decidedly, decidedly," she cried.

"Decidedly, what?" asked the baronet.

"More mutilated, papa," answered she.

"Oh, infinitely more ruinous and dilapidated," added Cranberry.

"But my robin is lost," said Sir Gilbert, with a sigh; "I don't like that."

"Ay, flown away," cried John, still holding his knee; "it would have been a good thing for me, if I could have taken wing like it:" a wink to Eliza and Cranberry followed this sentence.

"Why, did you really think it was alive?" asked the baronet, with pleasure sparkling in his eyes.

"Why, was it not?" said John, with affected surprise.

"Ha! ha! ha!" exclaimed Sir Gilbert, unable to contain his extacy; "you were really taken in then, ha! ha! ha! you are not the first that has been taken in about that robin."

"No, nor the last neither," said Eliza, looking archly at her companions.

"No, no, no," returned the baronet; "I can't help laughing though at the thoughts of it;—I can easily have the ruin mended, and another bird put up."

"Besides you can vary your subject, and the deception will have the better effect," remarked Cranberry.

"True, sir, true, so it will; those that have seen it before, will think the robin has flown away, indeed," returned the baronet.

"But the Chinese temple, Sir Gilbert"—

"I'm on the road to it now," answered the exulting baronet; "walk you behind Eliza," continued he, "you have seen it often enough, and it is not worth a pin, without you have a clear view of it breaking upon you from amongst the trees;—walk on, sir, walk on, the path will lead you to it;" and on they moved, Eliza and John rejoicing in the happy change John's manœuvre had worked on the baronet's temper.'

We

We are sorry that we have not been more entertained with the whole of this novel: but we readily acknowlege that we have occasionally received pleasure from the comic powers of Mr. Lathom; and that we have met with scenes not unworthy of the drama, where the ridicule is well painted which results from pride, ostentation, and vanity, grafted on low birth, mean education, and defective intellects. Prolixity is the great fault of this author, and it is indeed too common an error. It is to be wished that writers of all descriptions would study the *multum in parvo*, and the happy art of compressing. *How* to *begin*, and *how* to *finish*, are points of difficulty: but *when* to *finish* requires the most resolution.

Mrs Moo-y.

Art. VI. *Fragments of Scotish History.* 4to. pp. 260. 1l. 1s. Boards. Edinburgh. 1798. London, sold by White.

In this collection, the only article of original composition is a tract entitled 'Desultory Reflections on the State of Antient Scotland.' It is certainly a very curious performance, and one to which the epithet '*Desultory*' is applied with peculiar propriety; since it contains an amazing series of observations and anecdotes, drawn from very various and remote sources, and applied indiscriminately to illustrate topics which are unconnected except by the juxta-position which the author gives to them. The plan and manner of this essay bear some resemblance to those of the well-known "Sketches" of the author's countryman, Lord Kames; and like them perhaps it rather displays the extensive reading of the author, than proves that he has well digested the facts which he has accumulated; or that the conclusions which he draws from them are those of a sound and logical judgment. A considerable degree of entertainment, however, this tract will undoubtedly afford; and probably not less to the learned than to the uninformed reader: since it will call to his recollection, if it does not communicate, a great variety of matter derived partly from antient and classic authors, but principally from the voyages and travels of this and the last century. Even those, indeed, to whom the antient history of Scotland may not have been an object of curiosity or of study, may, fearless, venture on the perusal of this essay; which, though professing to treat exclusively on that point, introduces a number of general facts and observations, connected with the early state and progress of society. The subjects introduced, however, are not *treated*—they are but lightly *touched*—by this rapid writer; who, after having hinted them in sentences extremely abrupt, consisting generally of only one clause, or two, and which constitute what may be called a

snapping style, leaves them to the reader's own reflection, and flies away in quest of new matter. In proof and illustration of these remarks, we copy his account of the antient state of women in Scotland:

'The employments of the Northern females were rude, and their state an abject subjection to the men. We read of the loom, and the pencil of the East: but the Northern women filled the drinking horns, and followed the men to battle. The manners of nations are most varied in the treatment of their females. A writer of reputation thinks their station was eminent in the North, and their employments more befitting the modern ideas of feminine delicacy. But it is difficult to reconcile our notions of a barbarous people, and respect for females. In our own days, we see exactly the reverse. I know well what is said of the Lycians, the Libyans, the Garrows, the Natches, and some North American nations: but this is insufficient to prove a general character. There is, in all history, a remarkable contradiction here. One would think the condition of the females was servile; yet the functions they discharged, would prompt us to imagine it held importance. No Egyptian woman was permitted to be a priestess: but the Greeks and Romans bestowed this rank upon them. They dispensed the mysteries of the oracles; and, at Rome, had a temple, which it was death for a man to enter. They were the priestesses and prophetesses of the ruder nations; and the names of Geirrid, Keidr, and Thorbiorg, are famous in the North. Heraclides ascribes an honourable office to the Persian women: "Three hundred watch the king by night, singing, and playing upon the harp." Yet we are told, the Persian king "governed the queen like a master." The Egyptians, according to Diodorus, allowed a queen more authority than a king. Some of the Germans brought portions to their wives, as well as some of the antient nations in Spain.—The Grecian women were certainly under restraint. An Athenian of rank "chides his wife for wearing high-heeled shoes, and painting her face:" He tells her, that "standing at her loom would improve her mien; and baking, or such menial occupations, would give a preferable glow to her complexion."—The condition of the Roman women is uncertain. They seem, at one period, to have lived in the most unbounded licentiousness. Men and women promiscuously frequented the public baths, until the reign of Hadrian.—In the more early ages, a husband could put his wife to death for adultery, or for being intoxicated. In later times there was a law enacted—"*Ne quæstum corpore faceret, cui avus, aut pater, aut maritus, eques Romanus, fuisset.*" The contrast is remarkable.—But the limitations of female liberty, existing in most nations, is [are] sufficient to decide their state. The antient Eastern nations exposed their women in public markets for sale; and there the men purchased them indiscriminately for slaves or wives. The infidelity of the wife has always been more severely punished, than that of the husband. In most cases, it was death; which is still inflicted among the savage nations, and the modern Tartars. The husband is the executioner.—

'A cele-

'A celebrated author, who attained the utmost limits of ecclesiastical dignity, affirms, the Scotish women were amorous; and that kisses were less valued in Scotland, than touching the hand was in Italy. This might be true. Modesty is an acquired idea; and no female bears the burden of chastity, when an opportunity offers to lay it down. Few savage females are reserved.—But I do not know that the Northern nations are prone to love: which rather seems a characteristic of the warmer regions. Yet, were we ignorant of the influence of the church, perhaps we might acquiesce with his learned Holiness: for the legislature has, with singular care, declared the pain of fornication to be, "shaving the head, imprisonment, immersion thrice in the deepest and dirtiest pool of water in the town or parish, and banishment from these for ever." *O tempora, O mores!* How different, at one period, the customs of the neighbouring countries! Robert Duke of Normandy, constituted one Baldric *custos meretricum publice venalium.* And over the doors of a palace belonging to Cardinal Wolsey, was inscribed, "*Domus meretricum Domini Cardinalis.*" The *marescallus meretricum* was an officer under the Crown.—We must acknowledge, however, that a passion for celibacy seems not to have affected the Scotish females. Of about 200 religious houses, only 22 were nunneries; and, we are told, the morals of the nuns in some, occasioned their suppression.—

"*Casta igitur nulla est: castæ sunt mille: quid ergo*
Casta facit? non dat: non tamen illa negat."

MARTIAL, Ep. iv. 71.

—It is said, that in England, the nuns were as numerous as the monks. There was an hermaphrodite order, where monks and nuns lived under the same roof. There were 1100 nuns of this order, and only 800 monks. We had, in Scotland, but one similar convent.

'Describing the state of ancient Scotland, Boyce says, the women were nearly as strong as the men. "Al rank madynis, and wyffis, gif thay war nocht with child, yeid als weile to battel as the men." Boyce is not to be trusted; and did I mean to write a history of national manners, I might search for more authentic authorities. However, he may be right. The females of many nations have been militant, both in the East, and in the West. No one is ignorant of Semiramis, Artemisia, Zenobia, or Boadicea. The Sacæ, the Æthiopians, the Triballi, had, according to Damascenus, four ranks in their armies; the last of women, to recal the fugitives. This, if true, might be a reason why the character of Amazons is ascribed to some nations. The German women went to battle—*cibosque et hortamina pugnantibus gestant.* The same was practised in Britain, that they might witness the valour of their husbands. And there is reason to believe, that, at a later period, the women of England partook this Amazonian amusement.'

Besides these 'Desultory Reflections,' the reader will find several curious copies of antient grants, catalogues, letters, &c. —the Diary of Robert Birrel, including all the interval between

1532 and 1605; and narratives of two expeditions into Scotland, one by the Earl of Hertford in 1544, and the other by the Duke of Somerset in 1547. The Diary is an indiscriminate and naked detail of every public incident which came within the writer's knowlege or hearsay, and can be interesting only as far as it conveys an idea of the temper and sentiments of the age in which it was written, or as it serves to illustrate its history. In some instances, it does effect this purpose.—A short extract will suffice to shew its style and character:

'The 23 of Januarii, James Steuarte Earle of Murray, the good Regent of Scotland, wes slaine in Linlithgow, by James Hamiltone of Boduel Haughe, quho shote the said Regent vith a gun out at ane vindow, and presently therafter fled out at ye backsyde, and leaped one a verey good hors, which the Hamiltons had ready vaiting for him; and, being followed speedily, after yat spure and vand had failed him, he drew forth hes dager, and strooke hes hors behind, quhilk caused the hors to leape a verey brode stanke; by quhilk meines he escaipit, and gat away frome all ye rest of the horses.

'The 27 day of Januarii, Mathew Steuarte Earle of Lennox, ves proclaimit Regent, and ye Earle of Mortone hes Lieutenant. This Mathew Earle of Lennox, halding ane Parliament at Striveling, quher the zoung King was present, he made ane oratione to the haill nobility, being sitting in ye Parliament. Ye chyld King looking upward to ye roofe of the hous, he saw ane holl throughe the sclaitting; he said, I think there is ane holl in this Parliament; sua that shortly therafter hes Maiestie's vords came true.'

The two concluding tracts, relating to the expeditions into Scotland, are described by the editor in his preface as scarce;—they probably are so:—but we doubt whether they will be considered as valuable in proportion as they are rare, except by those who meditate a new history of Scotland.

Wall.

ART. VII. *Reports respecting the Distilleries in Scotland*, by Committees of the Honourable the House of Commons, appointed in 1798 and 1799; the Right Hon. Sylvester Douglas in the Chair. 8vo. pp. 150. 3s. 6d. sewed. Wright. 1799.

THE great object of the two committees, by whom these reports were made, was to inquire into the 'best mode of levying and collecting the duties upon the distillation of corn spirits in Scotland.' On this discussion, they have entered with a degree of zeal and industry, fully commensurate to the magnitude and importance of the subject; and they have collected a mass of very interesting information, which is here arranged with an equal regard to order and taste, and communicated in a style of great neatness and accuracy. The reports refer to an Appendix, which contains the materials whence this information

information was drawn, namely, minutes of the *vivâ voce* evidence of persons examined by the Committees, and several written documents communicated by men who were skilled in the theory and practice of distillation. Of this Appendix, a table only of the contents is annexed to these printed Reports.

The prescribed duty of the Committees did not leave them free to enter into the discussion, how far, in a moral and political point of view, the distillery should be encouraged or depressed; and their task being merely to consider the best mode of collecting the revenue which it was rated to produce, they have touched only incidentally on the other more important inquiry. As far as they do advert to it, however, they by no means venture to recommend a permanent prohibition of this manufacture; and they appear to entertain great doubts on the practicability of its suppression, even if it were wise to attempt it. The first Committee declare that it is not contended by any person that the distillation of spirits should be totally prohibited: but they admit that it is wise, in a political as well as a financial view, to impose such a duty on that manufactory, as will raise the price to the consumer high enough to prevent the excessive use of it by the poor; to which excess, indisputably more than to any quality which a particular mode of manufacture may extract from the grain, and leave mixed with the spirits, must be imputed their ill consequences to health and morality. Whether the law ought to go farther than this, they think, may be well doubted.

The second Committee decline to give any decisive opinion on the question, Whether or not the morals and health of the people would be promoted by a total suppression of the use of spirits? because, in their judgment, though the measure were useful, it is impracticable:—for, say they,

'In the first place, the nature of the thing, the multiplicity of evidence of what has taken place in Scotland in regard to the unlicensed manufactories at home, and the illicit introduction from abroad of distilled spirits, in defiance of the strictest legislative prohibitions, and of whatever exertions may have been used both by the revenue officers and the magistrate to give them effect, sufficiently evince that an effectual suppression of the total use of spirits, at least by the common people of that country, is an object which the wisest and best concerted plan or statute will never be able to accomplish.'

In solving the very difficult problem prescribed to them by the House, the Committee were principally occupied in ascertaining which of two great systems that had successively governed the collection of the duties on the distillery, viz. the LICENCE system and the SURVEY system, was the least objec-

tionable; or whether there might not be some combination of the two, which should unite more of the advantages and exclude more of the defects than could ever be united or excluded by either of them separately. The SURVEY system was the first method adopted; and it prevailed, from the respective establishments of this revenue in both parts of the island, down to the year 1784.—It still continues in England, and consists in an actual reckoning and account taken by the revenue officer, of every individual gallon of spirits which the manufacturer in reality produces; at least as far as the officer is able to take such account. The LICENCE system was introduced by law in 1784 and 1785 into the Highlands, and in 1786 was fully established throughout Scotland, and continued with a few variations down to the middle of the last summer. This system aims at collecting the revenue on spirits by calculating, *à priori*, the quantity which the distiller might produce in a given time, having his choice of the utmost attainable advantages from quality of grain, from command of fuel, water, &c. and from the opportunity of using the best adapted still as to size, form, &c. and the best other necessary apparatus. The duty chargeable on such quantity of spirits as the distiller might thus produce, he is made to pay in advance; and on this payment he gets a *licence* to carry on his business during that given time, without farther charge or hindrance from the revenue officer.

Each of these modes, it appears, has been found liable to very great objections. The mode by *survey* is principally defective by leaving it frequently in the power of the manufacturer to defraud the revenue, and injure the public, by dishonest concealment; notwithstanding the utmost vigilance of the officer. The *licence* system, though promising great advantages from the secure receipt of the whole licence duty, without risk and almost without expence, and from leaving the distiller in the free and comfortable exercise of his calling, undisturbed by the intrusion of an excise officer, yet was not long in use before a fact began to appear which, resulting from the operation of the system itself, soon placed its imperfection in a very striking light. This fact is a *rapidity of distillation* far beyond what had ever been effected in practice, or conceived in theory. When this system was first adopted, the legislature had been taught to believe that the process of distillation could not be completed in less than 24 hours. Those of our readers who are unacquainted with the modern improvements in that art will be perhaps astonished to learn that, instead of 24 *hours*, not more than *five*, probably not more than *three* MINUTES are now required for the complete process of distillation! The

Committee

Committee themselves seem to have received this information with surprize, and perhaps with some incredulity:

'Last year (say the second Committee) it was thought hardly to deserve credit, when an excise officer stated the fact of a still being charged and discharged (according to his own personal observation) once in every eight minutes, and (according to information which he believed) once in every five minutes.

'We have now information of a distiller, who several months ago, by means of a new invention, had made such a farther progress as to have been able to charge and discharge his wash-still in less than three minutes, and who since, by an apparatus yet farther improved, has found that he can work at the rate of once in every $2\frac{3}{4}$ minutes; and we have the opinion of a gentleman of great science and knowledge in the principles of distillation, that even that is not the last attainable limit of rapidity. These facts excite surprise, accompanied with some suspicion of error or inaccuracy.

'But if there is no mistake in the statements of the distiller in question, what ordinary imagination can still stretch beyond his improvements and conceive it possible, if desirable, that this art should be pushed on even beyond that boundary?—that wash, say to the amount of 16 gallons, should, in the ordinary course of an extensive trade, be transfused into a still, the low wines evaporated from it, and the spent wash run off, so as to leave the still ready for the reception of the next charge, in a space of time shorter than the 22d part of an hour;—and that this may be repeated at the same rate the whole year, or more than 105,600 times in two hundred days *. If there is any where in this business a conceivable *ultimatum*, where is the fancy to place it? Are we to proceed in its pursuit to a fractional part of a second, and still to expect the charge of the vessel with cold wash, which is to be raised throughout its whole mass to the heat of the boiling point, the evaporation of the spirit, and the effusion of the spent wash, to go on in succession, and yet all within that space or rather point of time, without imminent danger every moment of being stopped in our career by the sudden destruction of the apparatus, and even of the workmen, and the instantaneous dissipation of that spirit in the expanse of the atmosphere, which one would, *à priori*, suppose no human art could, under such circumstances, retain within the enclosure of any vessel, and force, as it were in the very instant of its formation, at once losing and resuming its liquidity, to proceed forwards in its discharge, in that form, along the channel of the worm?'

This immense and almost incredible rapidity of distillation, the result of a system which drove the distiller to work *against time*, has been found to produce many more evils than the mere subtraction of duty from the revenue:—it is said to create a waste not only of fuel but of grain; a waste by which the

'* This is the distiller's year if he works only 300 days; and 1-3d of his licensed time, during that period, is employed in doubling.'

public may be in certain cases most materially injured. It also deteriorates the quality of the spirit, and renders it at once worse flavoured and less wholesome. Finally, by enabling the wealthy and expert distiller to undersell the lower class of his brethren, who have not either apparatus or skill to attain the rapidity of his process, it tends to throw the whole business into the hands of a few. Of these and other inconveniences, the ultimate effects of the licence system, and of the different modes of collecting the spirit duties in the High and Lowlands which it has occasioned, the Committee enter into a very minute and laborious investigation, in which our limits will not permit us to follow them. We must therefore refer the reader, who wishes to obtain an accurate knowlege of the present state of the distillery laws, of the distillery itself in the Lowlands and Highlands of Scotland, and of the different complaints of the trade in these districts, to the reports themselves; in which we assure him he will find abundant information on those topics. We cannot, however, close this article without laying before our readers the outline of a system traced by the Committee, as a substitute for both the systems of which they have detailed the defects. It is one which, if properly filled up, they hope may be found to answer, better than either of the two modes which have already been tried, the joint purposes of the revenue, the manufacturer, and the farmer. It is, in fact, a combination of the *licence* system with that of *survey*; which promises, in a great measure, to unite the advantages of both, by making each corrective of the other:

'1st, In the first place, the assessment of a considerable portion of the whole duty should continue to be made by licence, sufficient in its proportion at all events to secure, by anticipated payments and otherwise, a liquidated and certain sum from every legal distiller.

'2d. The rest of the duty should be considered as commencing at the point where the distiller shall be found to have worked out his licence, and to be levied according to the surest plan that can be devised by actual or presumptive account, or both, of the full quantity of spirits produced. The exact amount of the licence duty will not perhaps be very material; it should be fixed within the limits of excessive rapidity on the one hand, and the slow work of the ignorant and unexperienced manufacturer on the other.

'3d. The work should be constantly and strictly surveyed all along, and an account kept by the excise officer, and checked and proved by gauge, admeasurement, weighing, ascertainment of strength, &c. by the saccharometer and hydrometer, in the different stages of the manufacture, (but these checks to be so applied as not to interrupt, in a manner injurious to the manufacture, the conduct of the different processes,) and also by returns upon oath, and under the sanction of penalties, by the distiller.

'4th. From

'4th. From such survey and checks, the officer should form a regular and progressive account current, between the licence duty and the quantity of produce, according to the rate per gallon which the manufacturer is ultimately to account for.

'5th. This account should be balanced frequently, and settled at stated periods; and if the distiller should at any time give notice of an intention of ceasing his work, the balance at the time of such cessation, if in favour of the revenue (*i. e.* if he should appear to have made a greater quantity of spirits than the portion of his licence duty for the time elapsed was sufficient to cover), the amount of the fixed rate of duty on each gallon of the surplus should be immediately paid.

'6th. But if it should happen that he should not have worked during the time up to the just apportionment of his licence duty, he should be at liberty to go on; and so *toties quoties* to the end of his licence year.

'7th. At the end of such year a general balance should be struck, and the whole surplus duty arising on the general excess of work over the licence, forthwith paid; and no return of duty on the account of any supposed less quantity of work or produce than had been covered by the licence should ever be made, unless in particular cases to be ascertained by law, as fires, bankruptcies, or deaths; the essential principle of licence being to preclude such return of duty, by raising a conclusive presumption to its full extent against the manufacturer, who, if it is not so highly calculated as to exclude the fair latitude and freedom which ought to be allowed him (having embarked voluntarily on that condition), can never complain of such anticipated liquidation of his credit, as to part of the account between him and the excise.'

The perseverance and zeal with which the Committee have explored the complex system of distillery regulations, and collected information from all quarters to elucidate a dark and doubtful subject, entitle them and their learned chairman to public thanks:—but we know not to what motive are to be ascribed the hot anathemas which they pronounce against those who, unauthorized and uncalled, presume to *obtrude* their advice on subjects of this kind; particularly so far as they are connected with criminal law.—'It is not,' say the Committee, 'given to every presumptuous individual to employ, with safety to the public or credit to himself, his unskilful and sacrilegious hands in the improvement, reparation, or embellishment of the nicest and most delicate part of the Temple of Justice.'—In our humble opinion, it is the privilege and the duty of every Englishman, to suggest to his countrymen whatever improvement he may consider as likely to strengthen or to grace even the most delicate part of that holy fane; and we do not think that he who avails himself of this privilege, and who discharges this duty, with due respect to existing laws and the fixed principles

of the constitution, deserves the epithets of *obtrusive* and *sacrilegious*. If we have a free press, surely every man, on this or any subject, under the restrictions which we have just mentioned, has a right to communicate, without reproach, his sentiments to the public. **Wall..e.**

ART. VIII. Mr. Tooke's *View of the Russian Empire during the Reign of Catharine the Second, and to the Close of the present Century.*

[Art. concluded from Vol. xxx. p. 369.]

As far upwards as history reaches, Russia has ever been an hereditary empire; and the country has found this succession so salutary, that, after the extinction of the race of Ruric, when Michaila Feodorovitch Romanof ascended the throne in 1613, a charter was executed, confirming it to him and all his posterity: by which act, Russia was in a formal manner declared a real hereditary empire. The crown devolves on either sex without distinction; or at least the male heir has no absolute pre-eminence; and some writers do not scruple to affirm that Russia has always been the happiest, and has always increased in power and consideration, under the reign of a female.—Though the power and authority of the Russian sovereigns be absolute, they have proceeded with great caution in the alterations that have been found necessary not only in privileges, but even respecting usurpations and prescriptive customs, when they have borne but the least resemblance to justice.

There are six orders of knighthood in Russia, the chief of which is that of St. Andrew; the rest are those of St. Catharine, St. Alexander Nefsky, St. George, the Apostle-like Prince Vladimir, and St. Anne of Holstein.

The splendor of the Russian throne, under the late Empress, has perhaps not been equalled in modern times. Mr. Tooke states the following particulars:

'The annual expences of the palace were about 1,500,000 rubles. About two hundred tables were spread there twice a-day; and the dishes for them reckoned to amount to 2300 rubles. Every third day the court-purveyor received the money for making this provision. The waste at court was carried to an inexpressible height. The houses or apartments which the empress caused to be fitted up for the persons to whom she gave quarters, contained frequently in furniture more than three times their value. Twelve hundred candles were every day delivered out to the guard, who never consumed one hundred. Every officer about the palace asked for what he would in glasses, decanters, and things of that nature: nothing ever came back; and this happened every day.—The quantity of China-ware that was broke is incredible. Whoever broke any was obliged to shew

shew the fragments, but the fragments of four or five pieces would very well serve for a dozen, as he was never required to fit them together.—They whose business it was to clean the silver made rapid fortunes. They had a certain substance, which by rubbing brought off much of the metal; the diminution was apparent to every attentive observer. For the four months which the empress passed at Tzarskoe-Selo, 25 English miles from town, the Neva-water for her own table (as she would take no other) cost her ten thousand rubles annually.'

To preserve the internal security of so vast an empire, and to prevent disturbances in the provinces, it is necessary to keep a considerable body of troops, which in Russia are partly regular and partly irregular. The latter, however, are not merely an undisciplined rabble; and the Kozaks have even acquired great military reputation. The whole Russian army consists of about 600,000 men, of whom the author reckons at least 500,000 effective soldiers in active service. They are universally allowed to be more capable of bearing fatigue than any other troops of Europe; and another very great advantage is that their wants are few: on which point Mr. Tooke has the following remark:

'It is incredible and inconceivable how the common soldier makes his small pay and provision suffice; nay, he even accumulates a little capital, or at least on holidays can afford to treat himself with strong liquors. Not to mention that at times a commander deprives him of some under various pretexts. To satisfy all his wants, he has no more than a yearly pay of six or seven rubles (in garrison it is still less) with his allowance of flour and grits: he buys, in the mess, meat and grease, or oil; clubs with some others to purchase a horse to carry his little pack on long marches; must pay for every button, &c. which he happens to lose; and buy articles of clothes when those allowed him are not sufficient: for neither his two shirts made of cheap linen, nor his boots, for which only 45 kopeeks are allowed him, (and therefore cheap leather is used,) with a pair of shoes, will last the year through with constant use.'

Under the late empress, the Russian Navy consisted of three fleets, entirely distinct from each other; one in the Baltic, another in the Euxine, and a third the galley-fleet. Before the time of Peter I. who was the founder of the Russian navy, they had only small coasting vessels and river craft: armed vessels of any kind were till then strangers in Russia. That monarch, as is well known, travelled into foreign countries, in order to learn a better method of building ships, and to introduce it into his empire.

Russia had formerly only two dock-yards, those of Petersburgh and Archangel; to which have lately been added those of Kherson, Cronstadt, and Taurida. At Petersburgh and

Cronstadt, the men of war are constructed of oak, transported thither from the regions of Kazan at a great expence: but at Archangel they are built of larch. Though oak-timber is very dear at Petersburgh, yet, twenty years ago, enough for a ship of 80 guns might be had for about 10,000 rubles: but at present a line of battle ship of the same rate, fully equipped, would cost at least 80,000 rubles, or more. To this statement, Mr. Tooke subjoins the following note:

'This is only to be understood of the last war; formerly every thing was much cheaper, as the crown employed its own people as workmen; but since, by reason of the great increase of business, it is obliged to hire strangers, who, according to their capacities, receive wages unheard of at the yards there. It is well known, however, and the empress knew it herself, that great impositions were practised in making the contracts, and in many other particulars. It was this that occasioned Admiral *Sir Charles Knowles*, while he was in that country, to tell her majesty, that the expence and waste were such, that if her whole empire was made of wood, the people at the yards would find means to consume it all, and ruin her exchequer besides; adding, that he would engage to fetch all the materials for ship-building from Russia, pay the duties upon them, and deliver to her from England ships completely equipped, at much less cost than they stood her at her own dock-yards. Among other rumours it was said, that a certain chancery had formerly given in a report, that the stores in the magazines were spoilt; having received the wished-for order to sell them all to the public, certain persons of that office, by means of their confidants, bought all the best at a very low price; then, by a podrad (contract) with the same chancery, struck a bargain for new deliveries, and sent back to the magazines the very materials at a very high price, which they had declared to be spoilt.—Of numberless impositions of the same nature, Catharine II. had too much sagacity not to be aware; but she did not know rightly how to help herself: she considered them, as things of a like nature have been considered in other countries, as the "cheese-parings" and "candle-ends" of a great buttery.—Many a cable and many an anchor have been lost and supplied in the first port after leaving Cronstadt in a favouring breeze, and many a suit of sails has been blown away in extremely fine weather.'

Though some persons have observed that the oak-timber of Russia, and of the North in general, is not so durable as that of other countries, its premature corruption is more probably owing to unskilfulness and neglect, in concurrence with the fresh water of the Neva; for it is well known to English shipwrights, that oak-timber, felled with proper precaution, and at the right season, and after having been sufficiently dried, and then well soaked in salt-water, will acquire the requisite degree of durability. In Russia, the timber is delivered by contract; and thus the seller very easily finds means for hoodwinking

winking the receiver. The admiralty, impressed with the importance of the subject, has proposed a premium for the best literary production concerning the duration of ship-timber.

The revenues of the empire (a subject which, notwithstanding its intricacy, is here very ably treated) amount to upwards of 46 millions of rubles.

In no country is such handsome provision made for the learned professions, as in the Russian provinces of Livonia and Esthonia. The clergyman, even on the smallest country-living, has an expensive establishment, and keeps his coach; his situation being equal in all respects, even in privileges and immunities, to that of any nobleman in his neighbourhood. The income of a larger benefice, on a near calculation, may amount to 1500 or 2000, and a moderate one to about 800 rubles*. The Livonian advocates also drive about in carriages, and, after having practised during a few years, purchase a noble demesne. The Physician, or even the Surgeon, (who frequently acts in the capacity of the former,) is rewarded for an ordinary cure by receiving from 30 to 200 rubles. It is common for a wealthy nobleman to make an agreement with his physician, for whom he always sends his own carriage, and whom he pays for the whole attendance 500 rubles. It is usual also for noblemen, or parishes, to keep a physician of their own.—A domestic tutor in the houses of noblemen is at present generally paid 300 or 400 rubles a year; to which, tea, coffee, the use of the carriage, attendance, washing, and even considerable presents, are added.—The music-master at the manor-house usually receives as much.—The author's remarks on the condition of the subjects, from which we have selected these few particulars, form a curious and interesting part of the second volume.

We now proceed to give some account of the *Third* volume; the different sections of which are thus entitled: Erection of viceroyalties; productive industry; manufactures and trade; and of the commerce of Russia. The information conveyed under these several heads is so important and multifarious, that this last volume will probably be found the most satisfactory to general readers.

Before the accession of Catherine II. many governments of the Russian empire were too extensive, and therefore ill administered. Hence the Empress conceived the salutary design of dividing the empire into several more proportionate governments, and these again into so many circles. This was effected by the formation of viceroyalties; and arbitrary authority now everywhere gave way to law and equity. Such a bene-

* The silver ruble is worth about 4s. sterling.

ficial

ficial institution was received with joy by the whole nation; which, with little exception, had never till now had a proper juridical constitution.

The state of society, among the inhabitants of so prodigious an expanse of country, must be greatly diversified.—The author reduces the several modifications of social industry to three leading branches; one having for its object the obtaining, the second the improvement, and the third the barter of natural products.—In Russia, numerous tribes supply their physical wants entirely, or principally, by the chace. Furs constitute the most important article of foreign commerce; and of all the animals which are killed for the sake of their skin, the most valuable is the *Sable*; the general consent of all the nations of Europe and of Asia having affixed to it so great a price, that its skin still serves as a standard for the tribute which is paid to the crown by the Siberian nations of hunters.

'This animal (says Mr. Tooke) is found in Asiatic Russia, from the Aleutan islands and from Kamtshatka to the districts of the Petschora and the Kama; but the quality of his skin in this extensive region is extremely different. The finest sables come from Yakutsk and Nertschinsk; and among these are likewise, though rarely, yellow, and extremely seldom white sables. The Kamtshadale sables are the largest of all. Their skin is thick and long-haired, but not very black, therefore most of them go to China, where they are coloured. At the time of the conquest of that country, the sables were there in such extraordinary numbers, that a single hunter could easily bring away sixty, eighty, and more of these animals in a winter, and they were held in such little estimation by the Kamtshadales, that they deemed the more useful skin of a dog to be of twice the value. For ten rubles-worth of iron-ware there was no difficulty in obtaining the value of five or six hundred rubles in sables; and whoever had only followed this trade to Kamtshatka for the space of a year, usually came back with a profit of thirty thousand rubles and upwards. This superfluity, however, since the first Kamtshadale expedition, or since the year 1740, has considerably diminished: but notwithstanding this, that peninsula and the circumjacent territory continues to be the richest in sables, as, on account of the mountains, they cannot be so easily caught, and are prevented by the bordering sea from retiring to other tracts.—The manner in which the sables of Kamtshatka are taken is extremely simple. The Kamtshadales follow the track of this animal in snow-shoes, till they have detected his covert, which is generally a burrow in the earth. As soon as the little creature is aware of his pursuer, he escapes into a hollow tree, which the hunter surrounds with a net, and then either cuts it entirely down, or forces the sable by fire and smoke to abandon his retreat, when he falls into the net and is killed.'

Some of these skins will sell, on the spot, in Siberia, for more than fifty rubles. This beautiful fur is most admired by the

the Chinese, the Persians, and particularly the Turks.—The *Fox* constitutes another very considerable article of trade in Russia, where four distinct species of this animal are observable, viz. the common, the karagane, the steppe-fox, and the ice-fox: of the last mentioned, incredible numbers are found in the islands of the Frozen Ocean and the Eastern Ocean. The author has inserted a highly entertaining description of that animal from *Steller;* part of which we shall extract:

'During my unfortunate abode (says Steller) on Behring's island, I had opportunities more than enough for studying the nature of this animal, far excelling the common fox in impudence, cunning, and roguery. The narrative of the innumerable tricks they played us, might easily vie with Albertus Julius's history of the apes on the island of Saxenburg. They forced themselves into our habitations by night as well as day, stealing all that they could carry off; even things that were of no use to them, as knives, sticks, our cloaths, &c. They were so inconceivably ingenious as to roll down our casks of provisions several poods in weight, and then steal the meat out of them so ably, that at first we could not bring ourselves to ascribe the theft to them. As we were stripping an animal of his skin, it often happened that we could not avoid stabbing two or three foxes, from their rapacity in tearing the flesh out of our hands. If we buried it ever so carefully, and added stones to the weight of earth that was upon it, they not only found it out, but shoved away the stones, as men would have done, with their shoulders, and lying under them, helped one another with all their might. If, thinking to secure it, we put any on the top of a high post in the air, they grubbed up the earth at the bottom, so that the post and all came tumbling down, or one of them clambered up and threw down what was upon it with incredible artifice and dexterity. They watched all our motions, and accompanied us in whatever we were about to do. If the sea threw up an animal of any kind, they devoured it, ere a man of us could come up; to our great disadvantage: and, if they could not consume it all at once, they trailed it away in portions to the mountains, where they buried it under stones before our eyes; running to and fro as long as any thing remained to be conveyed away. While this was doing, others stood upon guard and watched us. If they saw any one coming at a distance, the whole troop combined at once and began digging all together in the sand, till they had so fairly put a beaver, or a sea-bear, under the surface, that not a trace of it was to be seen.—If we laid down as if intending to sleep, they came and smelled at our noses, to try whether we were dead or alive; if we held our breath, they gave such a tug to the nose as if they would bite it off. On our first arrival, they bit off the noses, the fingers and toes of our dead, while we were preparing the grave; and thronged in such a manner about the infirm and the sick, that it was with difficulty we could keep them off. Every morning we saw these audacious animals patrolling about among the sea-lions and sea-bears lying on the strand, smelling at such as were asleep, to discover whether

whether some of them might not be dead; if that happened to be the case, they proceeded to dissect him immediately, and presently after all were at work in dragging the parts away: because the sea-lions of a night, in their sleep, frequently overlay their young, they examine, as if conscious of this circumstance, every morning the whole herd of them, one by one, and immediately drag away the dead cubs from their dams.—When these busy animals could not get hold on what they wanted, for example, the clothes we occasionally put off, they voided their excrements upon it, and then scarcely one of the rest passed by without doing the same. From all circumstances it was clear to us, that they could never before have seen a human being, and that the dread of man is not innate in the brutes, but must be grounded on long experience.'

As the chace furnishes some nations of the Russian empire with the means of subsistence, so there are also tribes which maintain themselves principally, if not wholly, by the Fishery. In the *Frozen Ocean*, and in its bays and rivers, this mode of living is profitable, but attended with many difficulties and perils. The inhabitants of the governments of Archangel and Olonetz principally prosecute their fishery on Spitzbergen and Novaya Zemlia: islands which are completely uninhabited. To winter on them is dangerous to those navigators who have been used to a more genial climate: but the Russian sailors from Archangel and Mesen, who annually visit both these islands, are more able to defy the horrors of that latitude. The principal objects of the sea-chace are whales and morses. The morse-catchers usually take with them a year's provisions, as they are often obliged to pass the winter on board their ships. The only drink which they carry out with them is water. Their greatest peril, at sea, is that of being hemmed in by the driving masses of ice; in which case, the force of the ice beats in the sides of the vessel; and the morse-catchers are then reduced to the dreadful alternative of being buried in the waves on the spot, or of getting on the fields of ice which float at the mercy of the winds, till cold and hunger put an end to their sufferings.—When, however, they have happily reached the place of their destination, they commit themselves to small boats. The morses often leave their native element for a length of time, and frequently collect together on the beach, or on fields of ice, in prodigious numbers:—but they must be approached against the wind, on account of their fine smell; which would otherwise enable them to perceive the hunters at a great distance, and then they would immediately take the water; whereas, in the contrary case, they continue lying undisturbed, though they even see the boat advancing to them. The captors cut off their retreat to the sea, and easily pierce them with pikes: but the conflict with these animals in

their

their own element is more dangerous.—The author mentions several other particulars, which we must omit.

Besides these marine animals, the Frozen Ocean teems with the *narhwall*, the *pott-fish* (from whose brain, spermaceti is prepared), the *sea-dog*, *dolphin*, *sea-hog*, *hay-fish*, *sea-cow*, the *sea-bear*, the *sea-lion*, the *sea-otter*, and many others; which animals are caught for the sake either of their skin or their blubber. The manners of the sea-bears are so peculiar and extraordinary, that the following account of them would be deemed a fiction, were it not (says Mr. T.) authenticated by the testimony of a sagacious and learned observer:

'The affection of the mother for her young is exceedingly great; and they, in return, endeavour to divert her by various kinds of frolicsome play. On seeing these gambols, it seems as if they were exercising feats of wrestling; one striving to give the other a fall; and if the father comes up growling, he drives the wrestlers asunder, coaxes the conqueror, and even tries himself to throw him to the ground: the greater the resistance shewn by the latter, the more he gains the love of the parents, to whom, on the other hand, their slothful or timid children, appear to give but little joy. Though polygamy prevails among the sea-bears, and some of them have as many as fifty wives, yet every one watches over his offspring with uncommon jealousy, and is excessively furious if a stranger come too near them. Even when they lie by thousands on the beach, they are always divided family-wise into companies, and in like manner they swim together in the ocean. The aged, who no longer have any wives, live solitary, and are of all the most grim; these frequently pass a whole month on the shore in sleep, without taking any food; but whatever approaches them, whether man or beast, they fall upon with the most outrageous fury. The sea-bears at times wage bloody wars together, the usual ground of hostility being either the females, or a good couching-place. When two are contending against one, others come up to assist the weaker party; and during the combat, the swimming spectators raise their heads above the water, and calmly look on for a length of time, till they also find a motive for mingling in the fight. Sometimes these conflicting armies cover a tract on the shore of two or three versts, and all the air resounds with their dreadful yells and growlings. It often happens that the combatants make an armistice for an hour to recreate their forces, during which they lie beside one another without any danger; then both parties suddenly rise up, each takes its place, and the battle begins anew with redoubled fury. This goes so far, that they pursue one another into the sea, when those of the victorious party drag their enemies back to land, and put them to the torture of their bites so long, till at length they lie faint and exhausted, and finally perish by the talons and beaks of the ravenous birds of prey that are hovering round.—The authority with which the husbands rule over their wives and children, is frequently displayed in a very tyrannical manner. When the wives, on being attacked by the hunters, abandon their cubs

cubs from affright, and these are carried off, the husbands immediately cease from pursuing the common foe, and turn upon the mother, as if to demand an account of what is become of them. Then seizing them with their teeth, dash them with violence against the rocks; the wives, stunned with the blows, creep and crouch at the feet of their despots, and caressing them, shed abundance of tears. While the husband continues to feel his vexation, he goes growling to and fro, and rolling his eye balls, just as the land-bears are wont to do; but when his rage is abated, he then begins also bitterly to weep for the loss of his young.'

The abundance of fish, with which nature has furnished Kamshatka, is amazing, and seems to be in some measure an atonement for the unfruitful soil of that peninsula; as well as for the want of the most common domestic animals. All the fish of Kamshatka come in the spring from the sea, and proceed up the rivers in such inexpressible multitudes, that the stream is swelled by the great influx, and overflows its banks with living waves. Towards evening, when the fish make a halt in their progress upwards, or on the falling of the water, the shores on both sides are covered with the dead; which diffuse such a stench that epidemical distempers might ensue, were it not for the beneficial winds which are incessantly purifying the air. At the mouths of the rivers, they are usually taken out with tubs. All the fish that advance far up the rivers are of the salmon kind, and of most excellent flavour.—It is remarkable that these animals are begotten and born in the rivers, but are brought up in the sea, and afterward die in the rivers. The young fry swim in autumn to the sea, and remain there till their organic conformation is completed; and in the third year they take their course up the same rivers in which they were engendered, in order to accomplish the intentions of nature by propagation and by death.

The whole of this chapter is so amusing, that we reluctantly abstain from making farther extracts.

The third division of productive industry comprehends the *breeding of cattle*; a business which, in the Russian empire, is pursued in a variety of modes. The nations of herdsmen are the Kirghises, the Kalmucks, the Baschkirs, the Burats, and several others, less numerous:—but this branch of industry, with few exceptions, is very carelessly managed.

'The method (observes Mr. Tooke) in which the breeding of neat cattle is carried on in Russia, differs immensely from that pursued in other countries of Europe.—Nowhere can carelessness in the management of these beasts be carried to greater lengths than here. Immediately as the snow is melted from the ground, the horned beast must seek his own nourishment, on frequently very poor and

distant pastures, and from this period he is not to expect a handful of provender at home till the winter again renders it impossible for him to graze. In that season, indeed, he is foddered in the stall, but so penuriously, that his bones seem ready to start through his hide, and he frequently cannot raise himself without the help of his keeper, as not seldom dry straw and cold water are the whole of his nourishment. Only the cows when they have just calved receive a little hay and meal, and yet they suckle their calves; and here and there, *e.g.* the provinces of the Baltic, yield, during the summer, forty pounds of butter and more. Even the practice of foddering and having warm hovels is not in use, though in the most woody districts; and to all these deficiencies, so baleful to the successful nurture of cattle, must still be added, particularly in Siberia, frequent distempers.'

Notwithstanding all these defects in their mode of managing cattle, the inhabitants derive the means of livelihood from this source, and a multitude of important articles for exportation. Live cattle, hides, tallow, salted beef, tongues, and butter, form considerable objects of commerce; amounting, in one year, to upwards of 6,862,000 rubles; not including the wrought articles, as soap, &c.—The breeding of sheep, in the Russian empire, is proportionably much greater even than that of other animals.

The management of Bees, which in most countries of Europe forms but an insignificant branch of husbandry, is an important business among some Russian nations. So considerable a quantity of wax is produced in the Russian empire, that, after the home-consumption, about 12 to 15,000 pood of it (a pood is 40 pounds) are exported only from the ports of the Baltic. Honey likewise forms an important article of inland consumption; as nearly all Siberia is provided with this material from European Russia. Among the Bashkirs, are individuals who possess, besides their bee-gardens, some hundreds, and even some thousands, of wild bee-hives.

'Most of the bee-stages are in the forests, where these insects spontaneously enter the hives prepared there for them by the people. To this end the Bashkirs look out for the strongest and straightest trees of the hardest kinds of timber, on which, at the height of from five and more fathoms above the ground, they construct the bee-house, by hollowing out the trunk plain and smooth, with a tool resembling a chissel, closing the aperture with a board, in which are left little holes for the bees to enter and come out at. The dexterity with which the Bashkirs perform this work, and climb up the loftiest and smoothest trees, is indeed surprising. A sharp hatchet and a common rope is all that they require. The workman places himself against the tree, fastens the rope round his body and the trunk, makes with his hatchet at a certain height a notch in the tree,

tree, and setting his feet against the tree, springs by the assistance of the rope, up to that height, whence he makes another notch as high as he can reach; and proceeds in this manner till he has attained the proper height. Here, where he must tarry longer, he makes his step more commodious, and, resting in the rope, performs his necessary work, for which he has brought up the tools in his girdle. Below the bee-house all the branches are carefully cut away, to render the tree more difficult for the bears to climb. Notwithstanding which, these animals, still pretty frequent in the Uralian forests, are the most dangerous enemies to the culture of bees; and therefore the most arms and other means are employed against them.'

Isinglass is an article of which the preparation is almost peculiar to Russia. It is made wherever the large kinds of sturgeon are caught, and is also prepared from the sounds of these fish. It is likewise obtained from sterlets, shad, and barbel; though not so good.'

No trade in Russia is so antient and so extensive as that of leather, or yufts. The method of tanning and dyeing them is here very clearly and circumstantially described.

Lest we should extend this article to a disproportioned length, we must close it here. It is very difficult to give an adequate idea of so important a work as the present, without exceeding the bounds of a periodical publication.—Mr. Tooke pretends to no other merit than that which results from care and attention in the compilation of his survey: but those, who have been engaged in similar undertakings, know how much judgment and extensive knowlege are requisite to select the proper materials, to reconcile different and often contradictory accounts, to class the subjects properly, and to produce a work which shall be consistent in its various parts. Such is the present performance: which is evidently the fruit of many years of research and investigation; and we have no doubt that the public will reward the author with applause adequate to the zeal which he has evinced in his attempts to instruct and amuse them.

Hutt.

ART. IX. *Eight Sermons*, containing Answers to some popular Objections against the Necessity or the Credibility of the Christian Revelation, preached before the University of Oxford, in the Year 1799, at the Lecture founded by the Rev. John Bampton, M. A. late Canon of Salisbury. By William Barrow, of Queen's College, LL. D. and F. S. A. 8vo. pp. 412. 7s. Boards. Rivingtons. 1799.

IT would now be unreasonable to expect novelty in these annual Bamptonian lectures. At the conclusion of the 18th century, the champion of revealed religion must employ weapons

pons which have been repeatedly used before in defence of this sacred cause. Here, indeed, we do not wish for the display of invention and vague hypothesis, but for the efforts of sound criticism and manly argument. From the voluminous controversy with infidels, the modern advocate for Christianity has an opportunity of making selections accommodated to the circumstances of the times, and fitted to meet those objections which happen to be most popular; and if this be executed with ability, we cannot but approve of such repetitions. The misfortune is, however, that, when zeal outruns discretion, more is undertaken than revealed religion requires; and arguments, by being pushed to an extreme, fail of their intended effect. We need not depreciate reason in order to exalt the gospel; and, if the conviction of rational minds be the object, this would not be the proper mode of conducting the argument. Strong and ingenious reasoning, employed to prove the impotence of unassisted reason, does more than confute itself;—it is childish; it is imprudent.

There is too much of this objectionable mode of arguing in the volume before us. While we are disposed to render ample justice to the ability and ingenuity of the learned lecturer; and while we thank him for the pleasure which, on the whole, his sermons have afforded us; we cannot but lament that he should have deemed it necessary so much to degrade reason and natural religion: for in so doing he has, in our estimation, weakened the argument which he would laudably enforce. The faculty of reason not only makes us susceptible of revelation, but the discoveries and instructions of the latter presuppose the existence of the former, and are incomplete without it. The author would depreciate the value of reason because 'it is not able to direct infants;'—because 'its light does not burst at once on the mind at any subsequent period;' and because 'the far greater part of mankind do not display rational notions of their dependence and responsibility.' Surely the power and capacity of reason cannot be fairly estimated by examples deduced from infancy and ordinary life; and it is no more to the purpose to remark, as Dr. B. does in the next paragraph, that 'the rules of morality, when first announced, are not all self-evident and indisputable; and that many of them require examination and proof, before they bring conviction.' May not the Deist say the same of some parts of the gospel? It is clear that reason gives *some* notions of morality and religion, sufficient to form a basis for the glorious structure of revelation. It gives *some*, though not *sufficient* light. This is what, we think, the Bampton lecturer should have discriminated; for, by assigning every thing to revelation, and

making this 'the original source of *all* religion,' he in fact denies that "the heavens declare the glory of God," and that "his power and godhead can be inferred and understood by the things that are made."

If, as Dr. Barrow suggests, some distinguished advocates of Christianity have allowed more to natural religion than is justly its due, there is no necessity for running into the opposite extreme; and assigning to revelation, or to miraculous divine communication, that which is discoverable by the exertion of the human faculties. Not to say that this is against an universally received philosophical principle, *Frustra fit per plura quod fieri potest per pauciora*, it is making a claim for revelation which revelation no where makes for itself. We are no where told that language is of divine origin; nor can it be with more probability derived from this source, than music, painting, and sculpture.

We are of opinion that the necessity and credibility of the Christian religion can be demonstrated on firmer and better grounds. We would speak of reason as the noblest natural gift of God to man; and, without descending to weak declamations against it, we would accurately mark its limits and its insufficiency, and on this principle establish the necessity of revelation. We should here prefer strong to dilated reasoning; and on such a subject we should be cautious how we indulged ingenuity, at the hazard of the cause which we undertook to defend.

Our zeal for Christianity being not inferior to that of Dr. B. or of any man, we may bespeak indulgence and attention to these remarks:—but we must not quit this point without adding that it is not on every occasion, but only in some places, that it appears to us that Dr. Barrow's ardour has exceeded the bounds of judgment.

Considerable labour has been exerted in composing these discourses; the 1st of which is On the Variety of Opinions and Tenets in Religion: the 2d, On the Necessity of a Divine Revelation, for the Instruction of Mankind in Religion and Morality: the 3d, On the Probability that God has revealed his Will to Mankind; that this Revelation is the Foundation of all Religion among them; and that the History, the Doctrines, and the Precepts of this Revelation are contained in the Old and New Testament: the 4th, On the Favourableness of Christianity to present Enjoyment: the 5th, On the Mysterious Doctrines of Christianity: the 6th, On the Want of Universality in the Promulgation and Reception of the Christian Religion: the 7th, On Prayer; and the 8th, On the good Effects of Christianity on the Faith and Morals of its Professors.—The sermons contain

a variety

a variety of observations, and trains of reasoning, which merit the serious consideration of unbelievers. We had marked several passages, with a view of placing them before our readers in confirmation of this opinion: but we must be contented with extracting the general recapitulation at the end of the volume:

'I have now considered as many of the difficulties respecting the truth and credibility of divine revelation, as the limits of the present lecture will admit; and in considering them the aim and object have been to shew, not that the difficulties do not exist; but that they are not insuperable; not that the objections are wholly groundless; but that they are not conclusive against the divine origin of Christianity. In each of the points that have been examined; in the variety of religions in the world, or in the variety of opinions upon them; in the real weakness and boasted strength of human reason; or in the nature and necessity of a divine revelation; in the precepts of the gospel, as they affect the enjoyments of the present life; in the mysterious doctrines which it contains; or in the duties of worship, which it prescribes; in the want of universality in its publication and reception; or in its want of due influence on the lives of its professors; in each of these the attempt has been to prove, that there is nothing inconsistent with itself, or with the attributes of the Deity; nothing unsuitable to the nature of a divine revelation, or to the beneficial purposes, which it professes to promote; nothing irreconcileable to the truth of prophecy; or inadmissible as articles of faith by the human mind. If this can be effected, the positive evidence will then operate in its full force; and by that, and that only, must the divine origin of the gospel finally stand or fall. But in proportion as objection is invalidated, the grounds of faith are strengthened; as perplexity and delusion are dissipated, the mind is open to truth and conviction. Whatever is not physically impossible, is credible when competent witnesses are produced; and the Christian revelation is to be believed, not because every difficulty can be clearly solved, or every article demonstrated; but because there is adequate evidence; evidence as strong as the facts are extraordinary; to us at present, indeed, the usual evidence of history; though from peculiar circumstances entitled to more than usual credit; but in its origin, and its first teachers, preternatural testimony to preternatural truth.

'The Christian Revelation, however, is to be recommended, not merely because it has the advantage in point of argument; the preponderance of probability, and *a cloud of witnesses* in its favour; but because it offers blessings, with which no other objects of human pursuit can come in competition; because it is every way superior to every other system of faith and hope. To our duty it inseparably connects our interest; and unites the best affections of the heart with the best conclusions of the understanding.

'Were the arguments for and against a future state equal; were the difficulties a balance to the evidence; still it would be wisdom to secure the better side of so important an alternative, by a faithful

discharge of the duties of our station. In the present life it is always thought prudent and creditable, to take the chances in our favour; to incline to the side of safety. Should we not take some care to provide for the inestimable chances of eternity! In this life too, where the point is doubtful, we may often suspend our judgment without mischief or danger; where we know not how to act right, we may refuse to act at all. But on the question of revelation a decision must be made. We are not permitted to take a middle course between faith and infidelity, between duty and disobedience. The Creator will not share his honour with his creatures: we cannot divide our services between God and Mammon.

'If again we reject the Christian revelation, we are launched into an ocean of uncertainty both in principle and practice; with no compass to direct, no friendly star to guide us to the haven of satisfaction or safety. Philosophy cannot inform us whence we came; or whither we are appointed to go. It leaves us to comfort or torment each other for a season, to enjoy or suffer, as it may happen, and ere long to bow beneath the stroke of death; of which it can tell us neither the cause, the manner, nor the end. But revelation offers a solution of all these difficulties; a light to guide our steps through this labyrinth of darkness. It points out both the course we ought to pursue, and abundant motives to pursue it. Of our duty it has proclaimed the nature and the end, the performance and the recompence. Revelation has furnished the proper object of faith, and confidence to hope: it has supplied alleviation to misfortune, and consolation even in death; for it has promised to virtue support and reward. Had Cicero been acquainted with the doctrines of Christianity, he would not have maintained, that he was the only wise man, who had extinguished his passions; and had Brutus known them, he would not have pronounced virtue to be only a shadow.'

We wish that Dr. B. had not *gravely* remarked, that 'it ought to be a source of satisfaction that we are not required to understand mysteries,' p. 242; and that he had not laid down in p. 386 the erroneous position, that 'the scriptures do not divide our duties into those of higher and lower estimation.' What is the idea conveyed by "the *weightier* matters of the law?" and by "I will have mercy, and not (or, *rather than*) sacrifice?" Do not the scriptures state *moral* duties to be of higher estimation than *positive* duties?—*Et contra officium est*, as Cicero says, *majus non anteponi minori.*

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ART. X. *The History of the Politics of Great Britain and France*, from the Time of the Conference at Pillnitz to the Declaration of War against Great Britain. With an Appendix, containing a Narrative of the Attempts made by the British Government to restore Peace. By Herbert Marsh, Fellow of St. John's College, Cambridge. 8vo. 2 Vols. pp. 250 in each. 10s. 6d. Boards. Marsh and Dunsford, Fleet-street. 1800.

WE believe that few of our readers are unapprized of the high reputation which the author of these volumes has acquired by his contributions to biblical literature. The public were first made acquainted with his merit, by his discourse on the authenticity of the five books of Moses; his next and most celebrated work was a translation, with copious notes, of Michaelis's Introduction to the New Testament; and he afterward published Letters to Mr. Archdeacon Travis. Of all these productions, as they appeared, we have made honorable mention.—We understand that, for some years past, he has resided in the University of Leipzic*, for the convenience of its public libraries, and of free access to the biblical learning of Germany; and we hear, with great pleasure, that he has completed his translation of the second part of Michaelis's Introduction;—we shall wait its appearance in print with some impatience.

Mr. Marsh is confessedly one of those scholars whose learning and talents reflect honor on their country, and will convey instruction to the latest posterity: we own, therefore, that, though we are far from being insensible to the merit of the present publication, and though we think that the subject of it is highly important, we should much rather see the author in the character in which he has gained such distinguished reputation, than in that of a political writer even of the very highest name. Political subjects are mostly of momentary concern, and perish with the day which sees them rise: literary topics are of every age and every country. The *Mémoire Justificatif* of Mr. Gibbon is already forgotten: but his Roman History, and even the journal of his studies, will be read while genius and taste are admired, and while the English, the French, or the German language is extant.

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treasure, in the war between Great Britain and France, has been immense; and, as it is generally true that the authors of a war are guilty of the calamities which it occasions, every Englishman must be happy to find the charge of aggression repelled from his countrymen. It is an arduous task, but it has fallen into able hands.—In this number of our Review, we shall give a sketch of the first volume, abstaining from remark, and leaving the author to speak for himself.

He begins his inquiry with the conferences between the Emperor and the King of Prussia at Pillnitz, in 1791. It is known that, on that celebrated occasion, these monarchs signed a declaration, by which they agreed to take certain measures in respect to France, provided that other powers, whose assistance they had sollicited, would co-operate with them. From the Emperor's language to the Marquis de Bouillé, (*Mémoires de Bouillé*, Tome II. page 139,) that "he was assured of the co-operation of all the powers, with exception to England, which was resolved to preserve the most strict neutrality;" from the King of Sweden's Letter to the Marquis, dated 2d Sept. 1791, (Tome II. p. 142—145,) expressing "his apprehensions of an opposition on the part of England, if he should land troops on the coast of Flanders;" from Brissot's declarations in his studied speech on the 20th Oct. 1791, that "England was then exerting herself to soften the anger of the Diet against France, *s'occupait à calmer les esprits de Ratisbonne;*" and from the French government fixing, in their declaration of the 4th of February 1793, the first charge against England for what was done by her, after the 10th Aug. 1792; Mr. Marsh contends that the National Convention itself was conscious of the British Government having no concern in the coalition of the powers against France in 1791.

In the next chapter, the author states, in a short and pointed manner, what he considers as the *friendly* conduct of Great Britain towards France, on the insurrection of the negroes in the island of St. Domingo; and the ingratitude of the French National Assembly to the British Government on that occasion.—Other important events, relative to Great Britain and France in the year 1791, he holds out as proofs of the pacific dispositions of the former. When, on the 28th September 1791, the King of France sent his circular letters to the courts of Europe, notifying his acceptance of the new constitution, some of them were very slow in giving their answers, and some returned no answer; the King of Spain contented himself with signifying to the French Minister, that he considered the French King's acceptance of the Constitution as an act not of his free will; the King of Sweden returned the letter unopened:—but

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the answer of the Court of Great Britain, dated 6th October 1791, was both early and friendly (*Moniteur* 5 Nov. 1791).—In January 1792, his Majesty's speech, and that of Mr. Pitt in the following February, announced an immediate reduction of the military and naval establishment of Great Britain; and accordingly the number of sailors and mariners to be employed for the year 1792 was reduced to 16,000; the army underwent a similar reduction; the annual expenditure sustained a diminution of 400,000*l.*; taxes to the amount of half that sum were abolished; and, the Hessian subsidy expiring, his Majesty's Ministers declined to renew it. These circumstances, in our author's opinion, amount to unquestionable proofs of the pacific disposition of England.

Respecting the treaty of Pavia, Mr. Marsh collects some strong facts. The work of most authority, in which that treaty has yet appeared, is *Martens—Recueil des principaux traités* (Tome V. p. 5); and he ushers it into his collection by saying that he is "*fort eloigné d'annoncer comme digne de foi une piece, que le contenu, les circonstances qui l'ont précedé, la signature même, semblent déclarer apocryphe.*" It is not signed on the part of England; and it contains no mention of England. So late as the 15th January 1793, Brissot (*Moniteur* 15 Jan. 1793) acknowleged that the neutrality of England in respect to France continued till "the immortal 10th of the preceding August;" and, but two days before Brissot's declaration was made, the National assembly (*Moniteur* 16 Jan. 1793) talked of England "departing from the neutrality which she had *till then* observed."

On the 20th of April 1792, the National Assembly decreed war against the King of Hungary and Bohemia. A few days afterward, M. Chauvelin notified it in form to our Government; in what manner it was received appears from that Minister's own letter of the 28th of the same month. He says that "Mr. Pitt had caused to be inserted in all Government papers, a contradiction of the reports that Government had issued press warrants; that Mr. Pitt had explicitly declared to a deputation of merchants that the Government would not interfere with the affairs of France; that his favorite plan of keeping up the price of the public funds was a guarantee of his wish to preserve the neutrality: that the nation was averse from the war; that no preparations of war were making either in the arsenals or the ports; and that the system of neutrality had been discussed and been determined upon in the cabinet." On the 15th of May, Chauvelin communicated a note to Lord Grenville, requesting that British subjects might be forbidden to serve under any power at war with France.

To this the British cabinet immediately assented, and a proclamation to that effect was issued on the 25th of the same month. Some days before, his Majesty's proclamation against seditious writings had appeared; and this measure, the author observes, has been held out by some writers as evincing an hostile disposition to France. He discusses the charge, therefore, at length; and he says that it had no relation to France, either in her exterior or interior relations, but that it was a mere act of national policy. It is alleged, he observes, that the period at which it was issued was very critical; and this is perfectly true, but the period was critical *for England.* Various political publications, not of cool rational inquiry, nor calculated to exercise the judgment of the learned, but to inflame the passions of the illiterate, had been circulated with surprizing assiduity through Great Britain. The general object of them was to make the people elate with the notion of their imaginary rights, and wholly forget their real and most sacred duties; to persuade them that all kings were tyrants and all subjects slaves; that the evils which, while men are men, no human institution can prevent, were merely the effect of the government of the country; and that, this being once destroyed, all men would rise to wealth, to power, and to honor. To disseminate these doctrines, numerous societies were formed and correspondencies established in every part of the kingdom. 'Lastly,' says Mr. Marsh, 'one of these societies opened, by its own avowal, a correspondence with the Jacobin club in Paris, whose grand object was the destruction of monarchial government of every description, in which it succeeded in its own country, within ten weeks after the period in question. If these avowed excesses had been any longer treated with indulgence, the revolution which soon after deprived the King of France of his throne, would in all probability have extended itself to Great Britain.' Under these circumstances, the proclamation in question appeared; and the author adds that, whatever misrepresentations of its tendency may have been made in this country, the French government did not consider it as hostile to them;—since, on the 18th of June, nearly a month after its appearance, the National Assembly formally thanked his Britannic Majesty for his friendly dispositions, and his sentiments of humanity, justice, and peace; and when Lord Gower, after the king was dethroned, quitted Paris, Le Brun, in the name of the Executive Council, sent him a note; in which, in their name also, he conveyed to him "the hopes of the French nation that the British cabinet would not depart, at that critical moment, from that justice, that moderation, and that impartiality,

impartiality, which it had displayed *till that time.*" (*Moniteur* 26 August 1792.)

The author next considers the answer of the British Cabinet to Chauvelin's note on the 18th June, requesting the mediation of Great Britain between France and the two continental powers then at war with her. He asserts that our engaging in the negotiation, by mere words, must have been ineffectual; and that our engaging in it beyond mere words would have been to make ourselves a party to the quarrel. Thus far he argues on the supposition that the government of France really wished for the re-establishment of peace: but this, he assures us, was very far from their thoughts. They had, he says, such a thirst after hostilities, and they so frequently expressed it in their public speeches and writings, that, if any man should take the pains to collect the scattered expressions on the subject from the *Moniteur*, they would fill a volume. In this wish for war, the author makes all parties agree, except only the sincere royalists. Isnard informed his countrymen that "a war was necessary to complete the revolution;" Louvet told them, that "all genuine republicans wished for war, because peace was death to the republic; that they invited war to them, aspiring to the solid glory, to the immortal honor of destroying royalty and destroying it for ever; first in France, then in every part of the universe;"—and Brissot calls on them "to set fire to the four corners of Europe, for on that depended their salvation."

In this part of his work, the author produces several important documents, to shew that, though in 1791 a coalition had been formed against France, yet in April 1792, when France declared war against Austria, the chief instigators of the coalition of 1791 were dead, and the views both of their successors and of the surviving powers were pacific. He quotes a remarkable letter from Delassart to Necker, in which the writer acknowleged that "the French provoked the war, and forced all Europe to rise against them."

The re-call of the British ambassador from Paris is next considered. On the deposition and imprisonment of the king, the British Ambassador's credentials ceased to be valid; and his farther residence at Paris was improper and unsafe. He left it with solemn declarations that it was not the intention of the British government to interfere with the internal affairs of France; and the government of France was so well satisfied of its being the intention of England not to quarrel, that Le Brun, in his report on the situation of France, in respect to the different powers of Europe, delivered to the Assembly on the 23d August, assured them, "that the British Ambassador had left with them a satisfactory declaration of the determination of

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the court to observe a strict neutrality." Mr. Marsh remarks that, by the desire of our court, the secretary of the English legation remained at Paris till the murder of two British subjects, under the pretext of their being aristocrats, and the butcheries of the 2d September, excited apprehensions for his personal safety.

The author next calls our attention to the French conquests in Germany, the Netherlands, and Savoy; and to the great increase of their naval forces, and their immense preparations by land. He supposes that their gigantic plans of subjugation and aggrandizement, and their means of carrying them into execution, were unequivocally announced by the famous decree of the 19th Nov. 1792; by which the National Assembly proclaimed, "that France was ready to assist every nation that was willing to recover its liberty." This invitation to rebellion was but too well obeyed. Deputies from British societies were admitted to the bar of the French National Convention, to signify their intention of overturning the actual government of the country, and establishing a republic, by forming a national convention. According to the author's account, they met with the greatest encouragement.

Mr. Marsh next comments on the official communications which passed between Great Britain and Holland, in consequence of the progress of the French arms in the Austrian Netherlands. This leads him to the consideration of the four important bills, on which those, who accuse Great Britain of being the aggressors in the war, found a considerable part of their argument;—the alien bill, the assignat bill, and the bills prohibiting the exportation of arms and corn from Great Britain to France. All these, he tells us, were matters of national police, which every nation is intitled to regulate. At all events, the French could not with justice complain of the alien bill, because, on the 18th of May, they passed a stronger decree of the same nature, and were very rigorous in their execution of it: they could not complain of the bill prohibiting the exportation of arms, because, 13 months before, they had issued a similar prohibition; nor of the bill prohibiting the exportation of corn, because they had already adopted a similar measure; having, during the whole of the year 1792, suffered no wheat of French growth to be exported from France. The bill passed in England against the exportation of corn was the more necessary, in our author's opinion, since (according to him) the French had, for some time previously to it, bought up the corn in England, even at a higher price than it fetched in France; in order to occasion a scarcity of it, to excite in consequence a general discontent, and thus to give rise to the desired

desired insurrection. He asserts that no one can doubt that the assignat-bill was a necessary measure, since the French assignats were considered by them as fit instruments for ruining the Bank of England, according to Chaussard's own confession. They were also applied to the purpose of draining Great Britain of bullion, as well as coin; and so rapidly did they effect this object, that, in the year 1792, not less than the enormous quantity of 2,909,000 ounces of silver were purchased with assignats and sent into France. He then produces passages from their best writers; in which they confess explicitly that, long after those bills had passed, a war between Great Britain and France might have been avoided, had it been the will of either the Convention or the Executive Council. He cites several passages to this effect, from Dumouriez, Brissot, and Carras; and he particularly observes that Kersaint, a leading man in the National Convention, and an avowed promoter of the war with England, made a long speech on the 1st January 1793, in which he entered into a very minute examination of the views and interests both of the ministerial and the opposition party in England, and thence deduced the following conclusion, "*Pitt ne veut donc pas la guerre:* Pitt therefore does not wish for war."—but, (incredible as it may appear,) the inference which he draws from that conclusion is, "*C'est sur la ruine de la Tour de Londres que vous devez signer avec le peuple Anglais detrompé, le traité qui reglera les destins des nations:* It is on the ruins of the Tower of London that, with the undeceived people of England, you should sign the treaty which is to regulate the destiny of nations." Thus, says Mr. Marsh, 'the pacific views of the British cabinet, and the hostile views of the French government, were acknowleged without reserve at one and the same time.'

We now come to the last and perhaps the most important chapter of the first volume. It begins with the decree of the 15th December 1792, prefaced by the following introduction: "The National Convention, faithful to the principles of the sovereignty of the people, which does not permit them to acknowlege any institution that militates against it, decrees as follows."—Mr. Marsh mentions and comments on the principal articles. The 11th of them he thus translates: "The French nation declares that it will treat as an enemy that people, which, refusing or renouncing liberty and equality, should chuse to preserve, or recall, or treat with its princes and privileged orders." This Mr. M. calls a formal declaration of war against every nation which did not chuse to change its political constitution; and he says that it was fully explained by the commentary which the Executive Council annexed to it, in

order to give to it a greater degree of energy. "It is evident," says the commentary, "that a people so enamoured of its chains, and so obstinately attached to its state of brutishness, as to refuse the restoration of its rights, is the accomplice, not only of its own despots, but even of all the crowned usurpers who divide the domain of the earth and of men; that such a servile people is the declared enemy, not only of the French republic, but even of all other nations; and therefore that the distinction, which we have so justly established between government and people, ought not to be observed in favor of a people of this description: in short, that the right of natural defence, the duty of insuring the preservation of our liberty, and the success of our arms, the general interest of restoring peace to Europe, which it cannot obtain but by the annihilation of the despots and their satellites, all conspire in inducing us to treat such a people according to the rigour of war and of conquest."—'Is not this,' says Mr. Marsh, 'a manifest declaration, that the rulers of France were resolved not to lay down their arms till all the governments of Europe were gradually overturned? And have they not acted to the present hour conformably to their resolution?' That, in all these measures, the National Convention had its eye particularly fixed on Great Britain and Holland, is too obvious, says our author, to need a proof: 'but,' he continues, 'should any one be really disposed to entertain a doubt on this subject, the following passage in the opinion delivered and published by Chaussard on the decree in question will probably remove it. "Without doubt it was the interest of France to conquer the commerce of the Belgic provinces, swayed and neutralized by that of Holland: thence to alarm and menace the United Provinces, to plant our assignats in their very counting houses, there to ruin the Bank of England, and in short to complete the revolution of the money system. It was of consequence to France, to engross as it were the vast workhouses of trade, these manufactures of national prosperity."

The author concludes this chapter by the following note:

'The important and decisive facts recorded in this chapter, which place the sentiments and conduct of the French government in the clearest point of view, are wholly omitted by a celebrated opposition writer, whose pamphlet in the year 1797 met with a very unusual sale. The same pamphlet contains likewise not a syllable of what has been related in the latter part of the seventh chapter, where the hostile views of the republican rulers of France have been proved from their own declarations: nor does it take notice of the conduct of the National Convention on the 28th of November, with many other acts recorded in the 10th chapter, which shew a decided resolution to overturn the British government and constitution. In like manner the

facts

facts related in the 1st, 2d, 4th, and 5th chapters, which prove beyond a doubt the pacific sentiments of the British cabinet, as also the numerous acknowledgements made on this very subject, by the French themselves, with their concessions, that the British cabinet had observed the strictest neutrality, and that a war with Great Britain might have been avoided, if they had chosen it, all which acknowledgements and concessions have been quoted at large in the 5th, 6th, 8th, 9th, and 11th chapters of the present work, are in the said pamphlet passed over in total silence. Nor is the reader even informed there, that the public declaration of hostilities proceeded from the part of France.—Yet it is called, on the title-page, a view of 'the Causes of the War.'—

Here we close our review of the first volume of this work. The reader will see that it is replete with curious matter and acute observation, that it is written with great clearness, well arranged, and illustrated throughout by dates and documents. The second volume is still more interesting.

But..r.

[*To be continued.*]

ART. XI. *The Statistical Account of Scotland.* Drawn up from the Communications of the Ministers of the different Parishes. By Sir John Sinclair, Bart. 8vo. Vols. XX. XXI. 17s. Boards. Cadell jun. and Davies. 1798, 1799.

AFTER the notice and commendation which we bestowed on the preceding volumes of this elaborate and useful work, (see M. Rev. vol. viii. p. 285. vol. xiii. p. 431. and vol. xvi. p. 114. N. S.) little more remains for us to do in this article, than to announce the present volumes as the completion of the undertaking; and to offer to Sir John Sinclair our hearty congratulations, on having thus brought his extensive labours to a happy conclusion. Not ignorant of literary toil, we can participate the satisfaction which he expresses in presenting the public with the remainder of the Statistical Accounts of the different Parishes in Scotland, '*without a single one being omitted.*' A collection so perfect must be valuable as a book of reference; and it is made peculiarly so by the General Index at the end. Sir John is not contented, however, with having collected and arranged a large mass of valuable materials; he has begun, we are informed, his proposed Analysis of these Accounts, in which he designs to give the result of this minute Inquiry into the State of North Britain. We admire his perseverance and public spirit; and we have no doubt that his exertions will be thankfully acknowleged by the community, and particularly by his countrymen.

The 20th volume contains an account of twenty parishes; the total population of which in 1755 is said to have been 37,905,

37,905, and in 1797 to be 38,888; making the trivial increase of 983. It may hence be supposed that each of these twenty parishes is not in a flourishing state: but some are thriving, while others are declining. The greatest increase of population in the districts here noticed is in the parish of *Sorn*; where, since 1755, the inhabitants have increased 1285, viz. from 1494 to 2779; and the greatest decrease is in the parish of *Kilmoruck*, where the numbers have diminished 512, viz. from 2830 to 2318. The growing population of the first mentioned parish is in part thus explained: 'The condition and character of the people have been considerably altered for the better. This agreeable change has been occasioned, partly by the rise in the price of labour, and of all the productions of agriculture, partly by the scarcity and high price of spirituous liquors, and partly by the high incentives to industry, which the manufactures and ready money of Catherine, together with various moral improvements, have afforded.' It is added afterward, 'Very few of the native inhabitants have, at any time, enlisted into the army.' No particular reasons are given for the decline of the other parish. The climate is stated to have undergone a considerable change: but this does not seem to have affected the longevity of the inhabitants, 29 of whom are from 70 to 100, and 1 from 100 to 105 years old.

Vol. 21 contains the additions and corrections sent to the author; to which are added, Statistical Accounts of the Universities of Scotland, with the exception of those of St. Andrew's and Edinburgh; for the former of which, the author refers to Dr. Adamson's description of the town and parish of St. Andrew's, which includes an account of the University; and for the latter, to the Histories of the Metropolis of Scotland, written by Maitland and Arnot. At the same time, he informs us that Professor Dalzel is drawing up an historical work, respecting the University of Edinburgh, which promises to be a very interesting and valuable performance.

Among the various papers exhibited in the General Appendix, is one by the Rev. David Wilkie, minister of Cults, intitled "Attempt to ascertain the Population of Scotland, anno 1792." This ingenious paper makes the population of Scotland in 1792 to be 1,500,000, or 234,620 more than in 1755; when Dr. Webster reckoned it at 1,265,380. Mr. Wilkie states that 'of those who are born, 1 out of 30 arrives at 80 years of age.'

The copious General Index, which we have already mentioned, is divided into three parts; the first containing an enumeration of all the subjects treated; the second, the names

of

of the persons; and the third, the names of the places mentioned in the Statistical volumes.

Sir John Sinclair politely returns his acknowlegements to the clergy of the Church of Scotland, for their great assistance in completing a work, which, he says, stands unrivalled for extent of useful information.

Moo-y.

ART. XII. *Minutes, Experiments, Observations, and General Remarks, on Agriculture, in the Southern Counties;* a new Edition. To which *is* prefixed A Sketch of the Vale of London, and an Outline of its Rural Economy: now first published. By Mr. Marshall. 8vo. 2 Vols. pp. 400 in each. 15s. Boards. Nicol. 1799.

ON the importance of agriculture as a science, and on the abilities and experience of Mr. Marshall as a Professor of it, we need not here expatiate. In the 60th vol. of our Review, p. 19—169—249, and in vol. 61, p 241, we noticed, with the commendation which they merited, the works of which the volumes before us are for the most part a republication; and that a new edition should be requisite is one pleasing proof, among others, of the commendable attention bestowed by men of sense and reading, on agricultural affairs and on rural improvement. This pursuit is wisdom, virtue, and riches.

As the author explains his intentions in a short Advertisement prefixed, and as we cannot elucidate his design in fewer words than he has employed, we shall transcribe it entire:

'The *Minutes of Agriculture* having been some years out of print, and the *Experiments and Observations* concerning *Agriculture* and the *Weather* being a continuation of the same record of experience, in the same department and on the same form, I now incorporate them, in one work; and print them on the plan, which I uniformly adopted, in publishing the results of my experience, in other departments of the kingdom.

'And in order to shew, with full advantage, the situation and natural circumstances, under which my practice, in this department, was pursued, and the established customs and habits, out of which my experience arose, I have thought it right to preface the present edition, with a sketch of the *Vale of London;* in which the remarks, it contains, were written; and to give an outline of the established practice, which necessarily formed the ground-work of my own; thereby giving this the same advantage as the other registers of my experience; and, at the same time, bringing forward some particulars of management, which have occurred to my observation, in the environs of the metropolis, and which have not heretofore been entered on record.'

'The present practice of rural economy, in the Vale of London, is probably of long standing; and although it may be said to be in some

some measure peculiar to the situation in which it has originated, especially in the more immediate vicinity of the town; yet, at the distance at which the practice, that gave rise to the following remarks, was carried on, the neighbourhood of the capital (unless in some few particulars) has less influence, than a stranger in it may imagine: as will be seen in the following outline; which, though it comprehends, generally, the Vale Lands under view, must be considered as more particularly belonging to the *South-East Quarter of the Vale*.'

The district here described, by way of introduction to the *Minutes*, under the title of the *Vale of London*, is situated 'between the heights of Buckinghamshire, Middlesex, and Essex on the North, and the Chalk Hills and Heath-lands of Surrey on the South, Shooter's Hill in Kent, and the rising grounds of Essex on the East, and Windsor-Forest and other hills of Berkshire on the West. It is an irregular ellipsis or oval, whose longest diameter is about thirty-five miles and its shortest about twenty, giving about five hundred square miles.'

In the sketch given of this vale, (and Mr. M. intends only a sketch,) which is represented as the most extensive *inland flat* in the island, notice is taken of its inconsiderable elevation above the sea—of the situation of the metropolis—of the climate of the vale—of its principal river, the Thames—of its soil and fossil productions—of its roads and inland navigation, rural management, vegetable produce, and rural ornament.

The Minutes, Experiments, &c. which follow, have been re-touched by the author. He has endeavoured, he tells us, 'to free the present edition from the exuberances of the former, without destroying the primary intention; and he has a satisfaction in being able to say, that, possessed of his present experience, he has not had occasion to correct more than one round assertion of a radical error (respecting rye-grass) in his probationary publication.'

To the new remarks subjoined to the original Minutes, is prefixed the date *January* 1799.

ART. XIII. Mr. Porson's *Edition of the Hecuba and Orestes of Euripides*; and Mr. Wakefield's *Diatribe*.

[See Rev. Vols. XXVIII. and XXIX.]

OUR readers will probably feel alarmed, when they observe that Mr. Porson's edition of the HECUBA and ORESTES, and Mr. Wakefield's DIATRIBE, are again introduced to their notice. It certainly was our wish, after such a length of discussion, to have closed the subject for ever, as soon as the last part of the article was finished: but we did not expect that all our decisions would be ratified by universal consent; though

we were also well aware, that critical disquisitions may be prolonged far beyond the limits which are prescribed by a nice judgement; or which are demanded for establishing the truth of any philological position.

The respect, however, which we feel due to the remarks of some learned correspondents has induced us to trespass again on the patience of our readers. Their observations, with a few corrections, which our own inadvertency, or the hurry of our printer, has rendered necessary, shall be delivered with the utmost possible conciseness.

M. Rev. January 1799. p. 83. l. 38. read, *paragogicum*.

P. 88. l. 3.—v. 13. Ὁ *καί με γ*.—A correspondent, T. T. to whose sagacity and erudition we were formerly obliged *, for some remarks on the review of Mr. Glasse's Samson Agonistes, observes on this passage, that he is inclined to follow the interpreters who explain O by Δι' ὅ.

"The very same verb (he adds) had just occurred, ver. 6. where it has, if I may term it so, a *personal* nominative: Ὅς με (v. 4.)—ΥΠΕΞΕΠΕΜΨΕ. It seems, therefore, more natural that, occurring again so soon, it should have a similar nominative: WHO *sent me away privily—which was the reason why* HE *sent me away privily*. This seems more natural than: *which was the circumstance,* THAT *sent me away* privily. The tenth verse also: χρυσὸν ἐκπέμπει λάθρα παλῆς, seems to favour this explanation. Nothing would prevent my referring the verb ὑπεξέπεμψεν in both places to the sender, but my being satisfied that ὃ for δι' ὃ is objectionable. Consult Brunck in Aristoph. *Eccl.* 338." T. T. †

P. 89. l. 12. The termination αιος derived from αει or αυει.] —"A difficulty seems to arise from this hypothesis. Does it not seem to require, that the same derivation should be applied to all the numerous adjectives in αιος? Does αιος imply *continuance* in δίκαιος, βίαιος, &c. &c.?" T. T.

P. 89. v. 41. πρόσφαγμα.] The same ingenious critic thinks that we have scarcely stated Mr. Wakefield's objection fairly, as he supposes it to be derived from πρὸς, not πρὸ, and σφάγμα. We had said that Mr. W. wishes to *spell* this word with a double *sigma*; and we added that this is *an improper addition*: but, observes our correspondent,

"The addition *is* proper, *supposing*, what Mr. W. supposes, that the word itself is wrong, and should be πρόσσφαγμα from πρὸς and σφάγμα. A reader might *possibly*, at least, be led, from the manner in which the objection is expressed, to understand not that G. W. had disputed the *derivation* of the word, but that he had *spelled* it improperly. The reference to Markland has the same tendency. It

*. M. Rev. November 1789, p. 475.

† We shall leave the decision on these, and on some other remarks, to our learned readers.

should have been stated, that G. W. contended that the word should be understood as derived from πρὸς and σφάγμα, and, therefore, that it should be spelled with a double sigma.—I agree perfectly with the M. R. that Mr. Wakefield's alteration of the text is unwarrantable. Yet there seems some difficulty in the word. May not πρὸ be taken in its *local* sense, as in πρὸ τύμβε, v. 526?" T. T.

P. 91. v. 68—74. In order to reconcile Euripides with Aristophanes, Mr. Porson proposes a transposition, and would read: ὦ σκολία Νὺξ, Μελανοπτερύγων μᾶτερ Ὀνείρων. Our learned correspondent observes, "Hesiod is with Mr. Porson: Theogon. 212.

Νὺξ δ' ἔτεκε σὺν ἐρίν τε Μόρον, καὶ Κῆρα μέλαιναν,
Καὶ Θάνατον· τέκε δ' Ὕπνον; ΕΤΙΚΤΕ δὲ φῦλον ΟΝΕΙΡΩΝ." T.T.

P. 92. 6. Read: *Parœmiaci*, or anapestics of fourteen *times*, not fourteen *lines*. This typographical error is noticed also by the observant T. T.

P. 92. 33. Read μέμνησαι, not μέμνησαι. P. 98. l. 10. read *Their great similitude.* The short space of time, which can be allowed to the printers of a Review, must apologize for these and many similar blunders.

P. 200. near the bottom. Eustathius was probably supplied with his Σεφχνοῦσθαι, from v. 128. of the Hecuba. With regard to Ἀξιούμενον used *sine substantivo*, a learned and most ingenious correspondent, Y. has favoured us with a remark, which we shall present to the reader in his own words;—they cannot be easily changed without detriment:

"Xenoph. Κ. Π. Δ'. p. 238. *Ed. Hutchin. tert.* [309. Ed. quarto.] Οὐδε ἀντὶ τοῦ κακοῦ ἔργου ΤΙΜΗΣ ΤΙΝΟΣ ἨΞΙΩΣΕ τὸν καλὸν γῆς. I do think that Mr. Gilbert Wakefield has been too hypercritical in his note on Mr. Porson's ἀξιούμενον, and that the Monthly Reviewer is too scrupulous. Ἀξιοῦν τιμῆς seems to have been an *etiquette* phrase in cases of this kind; in which the particular τιμῆς is not required to be stated. It may be τινος. The word τιμῆς itself might be omitted. Exsequiæ,—Justa,—Efferre,—are expressions as general as ἀξιοῦν.

"In the passage of the Hecuba, to bring the genitive into view, and especially the *general* genitive τιμῆς, would be mere *surfeit.* In line 313, the *full* expression occurs: ἄξιος τιμῆς. In line 320, we have it again *concentrated*: τιμ-ώμενον, that is: τιμῆς ἀξιούμενον. Lastly, in l. 323. ἀξιούμενον, *generalized.*—Here then is a natural progress of thought: *particular*, *concentrated*, *generalized*; and as to thought, what difference is there between ἀξιούμενον and ἀξιούμενον τιμῆς, that is τινος?"

P. 202. v. 444—446. On re-considering this passage, as it stands in Mr. Porson's edition, we retract the decision given in the Review. The Professor's full stop after φίλαι. is right, for ὡς, thus accented, is the same as ὅπως. Mr. Wakefield's translation is not correct.

P. 204.

P. 204. v. 565. κατθεῖσα γόνυ.] "I confess that κατθεῖσα *does* sound to *my* ear a little like *laying a thing down*, or *aside, that is no part of one's body*. It is to be wished, that the M. Reviewer could have produced, at least, *one* decided instance of καλατίθημι so used; that is, with γόνυ, κάρα. He comes, indeed, very near it. I prefer καθεῖσα." T. T.

P. 205. v. 584. "Suppose we were to follow the *Harl.* MS. λέγων, and punctuate thus, only changing δὲ in v. 585 into τε.

Τοιαδ' ἀμφὶ σῆς λέγων
Παιδὸς θανούσης, ἐντεκνωτάλην ΤΕ σε
Πασῶν γυναικῶν δυσμενεστάλην θ' ὁρῶ. T. T."

P. 206. v. 592. 3. These lines, as they stand in Euripides and in his Commentators, do not satisfy the learned and acute T. T. There still appears to him, after the corrections which have been stated, and the explanations which have been made, to be some difficulty in the passage.

P. 432. v. 787. 8. Κοινῆς τραπέζης πολλάκις τυχὼν ἐμοὶ,
Ξενιας τ' ἀριθμῷ πρῶτος ὢν ἐμῶν φίλων.

So Mr. Porson reads, instead of Ξ. τ' α. πρωΐα τῶν ε. φίλων. Ed. Ald. Without repeating the observations in our Review, we cannot forbear from presenting to the reader the following view of this passage, communicated by our correspondent T. T.

"Is it so clear, that any emendation is necessary here? That the Aldine reading: Ξενίας τ' ἀριθμῷ πρῶΐα τῶν ἐμῶν φίλων, will not do? I would, by all means, join ξενίας τ' ἀρίθμῳ, as Mr. Porson does, placing the comma after ἐμοὶ. Then may not the passage be understood and rendered, fairly and without straining? thus *: "He was often admitted to my table, and in the rank of hospitality, before *(in preference to)* my friends;" τυχὼν τραπέζης (ἀπὸ κοινου) πρῶτα, ξενίας ἀριθμῷ, τῶν ε. φ. The word ἀριθμός must bear such a sense in Mr. Porson's reading. So Homer, Od. Λ. 448—μετ' ἀνδρων ἰζει ἀριθμῷ, He ranks with men.—Eustathius: ἐν ἀνδρασι τελειοις TETAKTAI.—If τυχὼν τραπ. be thus understood, ἀπὸ κοινου, it seems to me, that the "*duo sententiæ membra*" may naturally and without force, be connected, without the help of another participle."

P. 315. l. 21. for 'defender,' read *defence*.

P. 326. The Reviewer says: "Mr. Wakefield appears to suppose, that the *Cæsura* in *Iambics* is different from the *Cæsura* in *Heroics*." On this remark, T. T. has favoured us with some observations. He is of opinion that, in this instance also, we have not perfectly understood Mr. Wakefield's meaning. We shall freely transcribe the passage; as the first object of our critical researches has been always a desire to promote the united cause of *truth* and *literature*. If we have misrepresented the author of the *Diatribe*, we sincerely regret a failure which

* I would assuredly keep to the proper sense of πρῶΐα, as distinct from τὰ πρῶτα, according to the just remark of the Reviewer."

was not in the slightest degree intentional; and it is hoped that, if this be really the case, Mr. Wakefield will excuse it, and not attribute it to a wrong motive. The words of T. T. are to this purpose:

"I cannot but suggest a doubt, whether Mr. W. *means* to speak of the *Cæsura* in his Canon? I observe, that, at least, in the passages which the M. R. quotes from his books, he does not use the word *Cæsura*, nor the expression *Cæsural pause*. He says: *Ob vim pausæ in syllaba postrema vocis*, &c. If he had meaned the *Cæsural* pause, he surely would have said at once: *Ob Cæsuram*, or *ob vim Cæsuræ*. His idea seems to be, that the *last* syllable of every word has (if I may use the expression,) a *pausing tendency* of itself as the *conclusion* of a *word*; that, when that *last* syllable falls upon any part of the verse, when the metre requires, and the ear expects it to be long, (as it does, when it falls upon the *beginning* of a foot in *Heroics*, and upon the *end* of a foot in *Iambics*) then this expectation assisted by the pausing *tendency* of the syllable, as ending a *word*, will *pass* the syllable upon the ear *for long*, though it be, in itself, *short*.

"This appears to be Mr. Wakefield's meaning. The observations in the Monthly Review are not to be controverted; but my only doubt is, whether all of them can be applied fairly to Mr. Wakefield." T. T.

We repeat that, if we have misrepresented Mr. Wakefield's meaning, we are extremely sorry for such misrepresentation: but we do assert, in the most unqualified manner, that Mr. W.'s position is totally ungrounded *, whether he supposes that the *Cesural pause*, or *any other pause*, can lengthen the short vowel in the last syllable of a word, merely because that syllable stands as the last syllable of a foot in the tragedies and comedies. We were induced to apply the term *Cesural pause*, from the following passage in Mr. Wakefield's *Silva Crit.* I. 81. where he censures the solicitude of Valckenaer and Musgrave respecting V. 234 of the Hippolytus.

Τί τόδ' ἄυ παράφρον ἔρριψας ἔπος,

* It must be mentioned that T. T. is of the same opinion. He thinks that Mr. W.'s canon is unfounded, but objects to our explanation of it as far as it relates to the term *Cæsura*. He quotes the truly learned Dr. Clark's note on Il. A. V. 51. "*Etiam in fine vocis propter pausam qua vox finitur, syllaba alioqui brevis produci potest: ut*, Βελος εχεπευκες. *Fit hoc præcipuè in Cæsura, quia major ea incidit pronunciationis ictus. Fieri tamen potest etiam* extra Cæsuram, *si* consonans *sit natura* Durior *et* duplicari *solita; vel* Vocalis *sequatur* aspirata. *Ut* Αυλωρ οἱ πρῶτος."

The same power is given to Οι in later poets than Homer, as may be seen in Apollonius Rhodius: but here the *Bentleian Digamma* interposes; and not any *mere* pause. Il. A. 72. apud Dawesium. Edit. Burgess. p. 436.

in

in which the φρον, he says, in παράφρον, is long "*ob hanc ipsam causam, vim scilicet* pausæ *in syllabâ postremâ vocis, si pedem* finiat *in* Anapæsticis *et* Iambicis, *aut* incipiat *in Heroicis.*"

Now, that *pause* which lengthens the last syllable of a word, if it begins a foot, in Heroic verse, is always called the *Cesural pause;* and, as Mr. Wakefield makes no difference between *that pause* and *his own pause*, to which he attributes a power of prolongating final syllables if they close a foot in Anapestics and Iambics, do we not seem justified in concluding that he denominated the two pauses, equally and in both situations, CESURAL PAUSES?

Again: in confirmation of our application, it must be observed that Mr. Wakefield asserts, in the same page, that, in this luckless verse of Sophocles, O. Tyr. 1279.

Ὄμβρος χαλάζης αἱμονος ἐλέγλετο,

as he wishes to read it, instead of αἱμαλος, *Ed. Ald.* "*Ultima vocis* αἱμονος *syllaba ob pausam in Sophocle producitur pari jure, quo* Βελος *in Homero:*

Αὐλαρ ἐπειΓ' αὐΓοισι ΒΕΛΟΣ ἐχεπευκες ἐφιεις."

The final syllable in Βελος, avowedly and beyond dispute, is produced by the *Cesural pause.* Could we do otherwise, therefore, than conclude that Mr. Wakefield, according to his own statement, pronounced the final syllable in αἱμονος to be also lengthened by the *Cesural pause?*

On examining again the words of Mr. Wakefield, and his mode of reasoning on the subject, we do not feel inclined to retract our own statement of his decisions, nor to withdraw the arguments which we have advanced. We submit the whole, however, to the consideration of T. T. and our other learned readers.

P. 332—334. A most learned and truly diligent correspondent, P. has taken the trouble of verifying and correcting the numbers in the passages mentioned in the Index to Eustathius. We are obliged to him for the following alterations:

HECUBA. P. 332. line 5. which is the first of the Index. Vid. ad Il. N. 931. 37. L. 7. leg. 512. 31.—L. 8. pro K. leg. Λ.—L. 9. dele Il. Λ. 780. 38.—L. 17. add V. 258. Od. Θ. 304. 47.—L. 26. leg. Il. Z. 499. 6. R. P.—L. 28. add V. 451. Il. Z. 519. 32.—L. 29. add V. 559.—Il. A. 19. 45. l. 30. add V. 566.—Il. K. 718. 20. l. 31. add Il. E. 393. 27. 443. 36.—V. 603. Od. Δ. 431. 46. l. 41. post 49. add Od. E. 208. 51.—L. 42. add V. 823. Il. Ξ. 974. 36.

P. 333. l. 3. add P. 409—35.—L. 5. add V. 925. Proœm. 4. 18. L. 8. add V. 962. Il. B. 163. 37.

ORESTES. P. 333. L. 16. Erase the reference to V. 26. and add V. 36. Il. B. 139. 38.—L. 18. leg. E. 394.—L. 19. add after 4 R. P.—L. 22. add V. 162. Il. Δ. 332. 38.—L. 28. add in Il. Λ. 778. 45. Od. &c.—L. 32. add V. 390. Il. A. 17. 6. and read. Λ. 837. 23.—L. 33. add after 420. Il. Γ. 328. 45.—L. 36. add V. 696. Od. A. 27. 36.—L. 39. add after 909. Il. Δ. 356. 7.—L. 40. add after 21, R. P.

P. 334. l. 3. Read 46 for 461.—L. 10. for Il. T. 290. read Il. Γ. 290.

P. 431. L. 17. read ἀπέλθης καλαλύσεις, the substantive, *accusat.* not καλαλυσεως. *When you depart for your inn.*

P. 432. ΒΡΑΔΙΩΝ. This comparative is found in a fragment of Babrias, *in Edit. Tyrwhitti*, p. 15. CIV.

Το μεν ῥᾳδιον το δε ταχιον εμπιπτει.

In p. 432. we know not by whose stupendous incogitancy the words in V. 1148 of Eur. Elect. are jumbled out of their proper and intended places. Read:

Θύσεις γὰρ, ὅτι δαίμοσιν θυειν σε χρή·

This error, which we had corrected in our own copy, did not escape the notice of a correspondent who signs himself A YOUNG STUDENT. We beg him to accept our thanks for his modest and polite letter.

P. 443. l. 9. Read, 'the penultimate is *long* in the Tragedies,' instead of *short* *.—Let us take this opportunity of requesting the reader to alter the word *Hexameter* into *Pentameter*, in the Review of Mr. Butler's Musurus, Jan. 1798, Vol. XXV. p. 17. l. 10. in this passage.

Mr. Butler's twenty-fourth line also is not a Pentameter:

"*Eheu et præcipites in sua damna rapit.*"

where the printed copy gives *Hexameter*.

P. 435. l. 22. for 'long penultimate,' read: *short penultimate*. In the last line but four, of the quotation from Dawes, the word *severiores* is omitted.

P. 437. Note * for SOLION read SOTION; and in line 22. for Γασῖρὸι read Γασῖρός. In this verse, however, T. T. objects to ὀυδ' ἥδιον ἔν, as an emendation of a forced and aukward appearance. We have little to advance in its defence: but it seems, indeed, well worthy of a place in the IAMBICS of SOTION, an Alexandrian Grammarian.—The line itself, as it comes from such a witness, can never be allowed as substantial evidence in any cause, tried in the court of antient criticism.—The verse,

* These typographical errors, like some others, were observed by several of our correspondents.

whether

whether in its present state or in a corrected form, must still be considered as an alien to the family of the Athenian Thalia.

In the passage from Suidas, T. T. adds that Οὐδένων ὑπό for ὑπ' οὐδένων answers better to the term ὑπερβιβάζοντες, than the Οὐδ' (*sic melius quàm* Οὐχ) ὑφ' ἕνων of Photius, and Kuster's best MS. A. In this latter, indeed, there is a τμῆσις as well as an ὑπερβιβασμός.

P. 438. 32. For Καχίων our correspondent P. proposes χείρων.—P. 439. 35. a YOUNG STUDENT doubts whether the article before ἀνδρὸς be admissible. The Attic Poets certainly omit the article frequently; and in this very passage it might be suppressed. To its insertion, however, no just objection, we apprehend, can be raised.

P. 443. l. 12. The verses are not, indeed, in Clericus's collection of the fragments of Philemon: but he has given them to Menander on the authority of Stobæus, Grotii, p. 111. where ταχεῖαν appears in the last line for ταχιον. This circumstance had escaped our recollection, when we transcribed the passage from Rutgersius, which we must confess accidentally met our eye, while we were writing that part of the article which relates to the comparatives in ΙΩΝ.—The learned reader, therefore, it is hoped, will excuse the oversight; and will permit us to solicit his indulgence when he discovers any other blunders or misconceptions, which may have escaped our own researches, and the penetration of those scholars who have favoured us with remarks: to whom many thanks are due for their communications.

Dr. C. B....y.

ART. XIV. *A Second Walk through Wales*, by the Rev. Richard Warner, of Bath, in August and September 1798. 8vo. pp. 365. 8s. Boards. Dilly. 1799.

NOT discouraged by past fatigues, Mr. Warner has again sallied forth, accoutred with scrip and staff; and, in a brisk walk of 700 miles, performed in less than six weeks, he has traversed almost every county in North and South Wales. The character which we gave (see M. Rev. for May 1798, vol xxvi. p. 9.) of Mr. W.'s first expedition will apply, with very little variation, to his 'Second Walk.' The reflections, which are not less abundant in this than in the former tour, are little recommended by novelty of idea or by strength of sentiment; and, whether it be that criticism impairs the risible faculties, or that the mirth of Mr. W. is not of a sufficiently communicable quality, we feel no irresistible impulse to join in the laugh, when he is disposed to be jocular.

The most valuable parts of Mr. W.'s communications are his remarks on the state of husbandry in Wales; and his descriptions and accounts of the present state of some of the manufactories and mines, which he found time to visit in his tour. He has been aware that "authors, before they write, should read;" and his page is occasionally enriched with the fruits of his researches into the labours of those who have written on the same country.—This practice, however, though useful in all works, and in many indispensable, has limits which are not very indistinct: it is clearly not allowable to give extracts of several pages in length, unless from very scarce books:—but this Mr. W. has done; and, in one instance, on a subject by no means necessarily connected with his descriptions. The ballad of *the Boy and the Mantle*, as modernized in Dr. Percy's collection, is transcribed entire; because, says Mr. W. 'it is so humorous, and exhibits such a *contrast* (with respect to the *discretion* of its ladies) between the court of Caerleon and those of modern times, that I cannot refrain from borrowing it from its very learned editor.' He has substituted Caerleon for Carleile in the first verse, according to an idea which Dr. Percy originally entertained, but afterward abandoned.

The following extract is from the author's account of a visit to the Holywell lead mine:

'The entrance lies at the bottom of a hill near the town, and is called a *water level;* a subterraneous passage, or canal, penetrating the mountain to the distance of nearly seventeen hundred yards, cut through the solid rock, six feet high and four feet wide. The water, which is a running stream, and discharges itself at the mouth of the level, forms a channel of nearly three feet deep, navigated by boats long, narrow, and flat, sharp at each end, and forced up and down the level by the workmen pushing with their hands against the sides of the rock.

'This great work was undertaken about twenty-four years ago, by a company of gentlemen who have continued it with unremitting perseverance. After having penetrated the rock for six hundred yards, the workmen met with a vein of ore that produced eighty tons, but, except this discovery, they found nothing to repay the expences of driving the level (amounting to 6000 l.) till about four years since, when they struck upon another vein of great thickness, which they have not yet exhausted. Six men are constantly employed in continuing this subterraneous passage.

'Seating ourselves in such a boat as I have described, and carrying a lighted candle in the hand of each, we entered the level. For one hundred yards, the rock exhibits lime-stone, intermixed with much calcareous spar; the next five hundred yards consist of chert or petrosilex, quantities of which are sent into Staffordshire for the use of the potteries. At this point, the rock changes again and becomes a hard lime-

lime-stone. Continuing our voyage for one thousand one hundred yards from the mouth of the level, we reached a large natural cavern on the left hand, humorously called by our conductor "the hotel," being the scene of his hospitality when he conducts any of his friends through these subterraneous regions. From one side of this vast hollow, a passage or cut in the rock branches off into the mountain, nearly at right angles with the level. The entrance is an elegant gothic arch, (thrown accidentally into this form) hewn through a vast bed of quartz, which reflecting and refracting the rays of our tapers, and being beautifully variegated with the tinges of sulphur and other minerals, displayed a specimen of natural architecture that exceeded all the efforts of art.—

'We spent four hours in the bowels of the mountain, and threaded a number of its passages, yet so numerous are the cuts that have been made, and the shafts sunk in search of the mineral, by the persevering spirit of the firm to which the work belongs, that Mr. Edwards (the agent of the mine) assured us, we had not visited a tenth part of the excavations in our expedition.'

The products of the Holywell-level-mine are, limestone, chert, lead-ore, calamine, and a species of zinc called '*Blende* or *Black Jack*.'

Among other accounts of accidents which have happened in the mines in this neighbourhood, the author relates that,

'Not more than two or three years since, the roof of a mine gave way so suddenly, that a poor workman was instantly overwhelmed with the foundering earth. Standing fortunately at this time under a mass of rock, he escaped being immediately crushed to death; but as there were many thousand tons of earth above him, the melancholy prospect of certain destruction, by means the most lingering and terrible, still presented itself to him. When the accident happened he had half a pound of candles in his hand, and upon this, and the trickling water that distilled through the cracks of the rock, he subsisted nine days, until his faithful companions, who, with anxious solicitude that does honour to humanity, worked incessantly (spell and spell) for nine days and as many nights, at length reached, and liberated him from the horrible prison in which he was immured.'

In this volume, Mr. Warner corrects a mistake respecting Caernarvon Castle, in his account of his former walk. As an extract from that part of his work appeared in our Review, we shall now give the correction:

'I then remarked, that much of the effect of the ruin was lost by "its being inhabited, and the littleness of a cottager's domestic œconomy appearing within its walls." I have since discovered I was mistaken in this respect; and as it is much more honourable to acknowledge an error than to persist in it, I have no hesitation in telling you, there is no residence within the gate of the Castle, and that my companion and self were led to suppose it was inhabited, by observing a quantity of clothes drying on the green-sward of its courts.'

Mr.

Mr. Warner has continued the custom, adopted in his former volume, of marking the route by a small engraving at the head of each letter. The work is also ornamented by two acqua-tinta picturesque views, neatly executed.

Capt. B....y.

ART. XV. *A Supplemental * Apology for the Believers in the Shakspeare Papers*: being a Reply to Mr. Malone's Answer, which was early announced, but *never published:* with a Dedication to George Steevens, F. R. S. S. A.; and a Postscript to T. J. Mathias, F. R. S. S. A. the Author of the Pursuits of Literature. By George Chalmers, F. R. S. S. A. 8vo. pp. 654. 7s. Boards. Egerton. 1799.

NOTWITHSTANDING the pains which Mr. Chalmers has bestowed on the vindication of the 'believers' in Mr. Ireland's Papers, he is not himself a true believer in the reputed remains of Shakspeare. He has merely taken the opportunity of this dispute to let fall his "*leaden mace*," as he borrows the words from the author of the Pursuits of Literature, on some wits and critics whom he considers as inclined to disturb his repose. Accordingly, he stalks through the ranks of his opponents, with the intrepidity of Spenser's Talus; and if he do not exert all the vigour of that allegorical personage, it must be allowed that he is not deficient in labour and enterprize. His adversaries may well be supposed to expect, that

> "The lead yon Critic's quill contains
> Is destined to beat out their brains."

We apprehend, however, that the impartial reader will be the greatest sufferer in this doughty fray; and that, after having endured the shock of Mr. C.'s ponderous authorities, quotations, and inferences, he will be nearly as much stunned as the wicked wits on whom the apologist's leaden implement has been flattened in hostility.

All human abilities have their appointed boundaries. Mr. C., we believe, is accurate in his dates, indefatigable in the investigation of manuscripts, correct in all definitions which can be supplied by Johnson's Dictionary, and, as Eachard says, "an arch knave at a nominative case." These are very useful and distinguishing characters for a controversial writer: but they are of little avail in literary contests, when unaccompanied by taste; a quality of which this author seems to possess a very moderate share. His lot, as a labourer in books, seems indeed to have fallen on barren places; of the numerous quotations

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* For our account of Mr. Chalmers's *Apology*, see M. Rev. N. S. vol. xxii. p. 356.

which

which diversify his pages, there are few which interest by their elegance; on the contrary, the majority of them are disgusting by their harshness, or repulsive by their obscurity. All tend, however, to the conviction and punishment of the *unbelievers*; against whom the author seems animated with a spark from the fire of his countryman Gavin Douglas; in whose energetic language, Mr. C. might thus have spoken of his intricate researches:

> "Nyce Lauborynth, quhare Mynotaure the bul
> Was kepit, had never sa feile cahutis and wayis:
> I drede men clepe them fabillis now on dais,
> THARFOR WALD GOD I HAD THARE ERIS * TO PULL,
> Misknawis the *crede*, and threpis uthir forwayis †."
>
> The Prologue of the thyrd Booke of Eneados.

From the same repository of learning and wisdom, we shall draw a marginal note, which we beg leave to recommend to the attention of all those whom it may concern. "Invyous ‡ personnys can do nothynge against good men, but bark and chyd, and with that schaw § ther awine ‖ fulyshnes. Good men with wysdom tempereth theyr tonges."

Such was the opinion of the worthy Bishop of Dunkeld; and who shall blame him, when he desired to wring the ears of his enemies? They were men perhaps who would not become 'believers' in the mythology of Virgil; who doubted the authenticity of the Sibyl's leaves; and who even suspected that there might be interpolations in the works of the Poet.—Let not our readers imagine that we are turning Mr. Chalmers's arms against himself; the work from which we quote is pure silver, only discoloured by age:—but, if the samples of antient dulness, which our author intended for the ornament of his book, should produce small delight to the supine race of modern readers, he has accumulated materials which cannot fail to interest the zealous Antiquary. It would far exceed our limits, to follow his researches through the wide range of inquiry which he has undertaken; we shall only make a few remarks on some passages which have particularly struck us.

The much-contested subject of Shakspeare's Sonnets is one of the first points discussed. Mr. Chalmers labours to prove that they were written in imitation of Spenser's Amoretti, and were addressed to Queen Elizabeth. We are not satisfied with the latter part of his opinion. The custom of poets, which was general in the sixteenth century, of addressing love-

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* ears. † errors. ‡ envious. § shew. ‖ own.

verses

verses to ideal mistresses, obviates the difficulties started by Mr. C. against the supposition that the Sonnets were composed for a lady beneath the regal dignity.—The love of hypothesis has led him to attempt an explanation of the 20th Sonnet, in a manner which is not consistent with sound criticism:

" A *woman's* face, with nature's own hand painted,
Hast *thou*, the *master-mistress* of my passion;
A *woman's gentle heart*, but not acquainted
With shifting change, as is *false women's* fashion;
An *eye*, more bright than *theirs*, less false in rolling,
Gilding the object, whereupon it gazeth;
A *man* in *hue*, all heus in his [the *hues*] controuling
Which [hue] *steals mens eyes*, and womens souls *amazeth*.
And, for a *woman* wert thou *first created*,
Till *nature*, as she wrought thee, fell *a-doting*,
And, by addition, me of thee defeated,
By adding one thing, to my purpose, nothing:
But, since she [nature] *prickt* thee out for women's pleasure;
Mine, be thy love, and thy love's use their treasure *."

" Such

' * The *master mistress*, which has given such offence, and raised such prejudices, only means, *Chiefest*: Minsheu says, *Maister*, in one sense, signifies *Chief;* so, Johnson says it signifies *Chief*, head; as Master-gunner from Shakspear, Master-piece, masterful: in the Menœchmi, 1595, it is said, " Young Women are so *masterful*" [Capel's Notes, 3 v. p. 466.] *Hew*, as I have already shown, was the appropriate word for *mien*, in that age; a man in hue, or *mien*, is the same thought, as Spenser's just description of Elizabeth's *Air*, her *lofty pride:* she was a man, in *hue:* in the *Princely Pleasures of Kenelworth Castle*, it is said;

" But tydings of our English Queene,
Whom heaven hath deck'd with hewes."

' The Creation of woman is thus described in Silvester's Dubartas:

" Source of all joys! Sweet he-she-coupled-one!
Thy *sacred* birth, I never think upon,
But, ravis'd, I admire how God did, then,
Make *two* of *one*, and *one* of *two* again."

' The thought of *the doting* of Nature, Shakspeare borrowed from Sydney's Arcadia, 439:

" O nature! *doting old;* O blind, dead Nature!"

To *prick* is often used by Shakspeare for to *mark*, as indeed the word is used sometimes at present: the King, every year, *pricks* the List of Sheriffs, with a golden bodkin. But, since nature marked thee out for the *pleasure*, which belongs to woman; let mine be *thy love*, " That *love*, which *virtue* begs, and *virtue* grants;" and thy *love's use* the *treasure* of other women; *now chastity* is the appropriate treasure of women.—It will, after all, be asked, what *additional* circumstance

"Such another proof would make" Shakspeare "cry baa!"——

This process would deduce any conclusion from any premises, to the utter confusion of reason and fact.

We observe the same unfortunate distortion of a very plain passage, in p. 71.

> "For where is she so fair, whose unear'd womb
> Disdain the tillage of *thy husbandry?*
> Or, who is he, so fond, will be the tomb
> Of his self-love, to stop posterity?"

This *husbandry*, Mr. Chalmers explains to be Queen Elizabeth's celibacy; a construction which the words will not bear. If any explanation of the phrase be wanting, it may be found in Measure for Measure;

> "As those that feed, grow full; as blossoming Time
> That from the seedness, the bare fallow brings
> To teeming foyson, so her plenteous womb
> Expresseth his full *tilth* and *husbandry*."

Thus the authority of Shakspeare himself completely overthrows Mr. C.'s conjecture concerning this Sonnet.

It is the misfortune of system, that it perceives no improbabilities. When a writer has once determined that all Shakspeare's Sonnets must relate to the same subject, and must be addressed to the same person, he will violate every rule of language in order to maintain his position. It would be much better to admit that there are obscurities in these Pieces,

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stance was it, which nature, in her *doting*, superadded, and which defeated the poet from possessing his *master-mistress?* I will not shrink from the question, whatever may be its difficulty. In the mythology of Spenser, and Shakspeare, Elizabeth was sprung of *heavenly race:*

> "Of fair Eliza, be your silver song
> That blessed wight;
> The flower of virgins, may she flourish long,
> In princely plight:
> For she is Syrix daughter, without pot;
> Which Pan, the Shepherds God, of her begot:
> So *sprung her Grace*
> *Of heavenly race,*
> No mortal blemish may her blot."

'Now; the *no mortal blemish* of Spenser, and the *one thing* of Shakspeare, when properly compared with the context, convey the same meaning; and lead the intelligent inquirer to infer, that it was the divine origin, or high birth, of his *master-mistress*, which was the additional circumstance, that dashed all his hopes: for, she was only a man in *hue;* and she was more than a woman, by *addition.*'

which

which cannot be fairly explained, in consequence of their allusion to some private circumstances long since forgotten.—Few persons of good taste will regret those obscurities, in poems so greatly inferior to the other productions of Shakspeare; and for which his name alone can now procure a single reader.

In p. 107, we perceive that Mr. Chaalmers has quoted a passage from Anton, to prove the existence of balloons in the age of Elizabeth; this interpretation has excited our surprize; because the original words are certainly expressive of a game at ball; the modern term, *balloon*, was taken from the French word *ballon*, which means simply a ball for pastime.

Much curious information is given respecting the history of the Stage, and the office of the Master of the Revels: but it is weakened by the Johnsonian affectation with which it is imparted. The following account of the opening of the Theatres, after the plague of London, in 1636, is certainly too much calculated to elevate and surprize:

'But, they were only opened to be shut, ere long, by a power, which was full as destructive as pestilence. The Ruler of the Revels could exert little authority, when his subjects were dispersed and his realms annihilated. Anarchy is sure to enfeeble, if it do not destroy authority. The re-establishment of his ancient jurisdiction, did not re-establish his power, even after the restoration had recalled the sovereign, and given energy to the laws. The Master of the Revels, while his power was opposed, felt himself unsupported: and he was thus induced to retire to the quiet of the country, and the enjoyment of his domain, from a scene, which he could neither rule, nor influence. Advanced to a mellow age, Sir Henry Herbert died, in 1673; having governed, almost half a century, with sound discretion, a

"——— Calm region once,
And full of peace, now tost and turbulent."

The chronology of Shakspeare's plays is discussed at considerable length, and light is certainly thrown upon the subject: but we cannot agree with Mr. C. in the application of all the passages, which he has indicated as alluding to some political events of the times. Throughout this portion of the volume, so many attacks on his adversaries are intermingled, that a perpetual skirmish is supported; to the annoyance of the reader, who cannot receive his information in peace and quietness.

The Postscript of this Miscellany contains an attack on a gentleman, whom Mr. C. considers as the author of the Pursuits of Literature. On this question we deem it unnecessary to give any opinion.

We have dismissed this volume with a cursory criticism, because it relates chiefly to Mr. Chalmers's literary enmities, with which we have nothing to do; and which the public would scarcely thank us for discussing, if we had taken any interest in them.

ART. Fer.

ART. XVI. *Modern Infidelity considered with respect to its Influence on Society:* in a Sermon preached at the Baptist Meeting, Cambridge. By Robert Hall, A. M. 8vo. pp. 81. 2s. Button, &c. 1800.

SINGLE sermons are seldom of such importance as to require long or laborious criticisms:—but their extraordinary merit, or the peculiar circumstances of their publication, or the great reputation of their authors, may sometimes entitle them to much more notice than voluminous works. The reputation of the author of the discourse before us is not *yet* perhaps such as will confer importance on his sermon, though, if he proceeds in the course which he has here so honourably begun, his name will, in our opinion, one day occupy no mean rank among the writers of the present age: but, as far as philosophy and eloquence can make a publication important, and as far as very peculiar circumstances can render it interesting, certainly no sermon of our times merits a more elaborate criticism than that of Mr. Hall.

A new sect of infidels has arisen in this age, who, with a boldness unknown to their predecessors, not only reject religion as *false*, but condemn it as *pernicious*. The great majority of former unbelievers were so far from denying its *usefulness*, that they represented it as an invention of statesmen for the very purpose of giving aid to morality, and efficacy to the laws: —but some of our modern infidels declare open war against every principle and form of religion, natural as well as revealed, as hostile to morality, and therefore destructive of the happiness of the human race. This extravagant and detestable paradox, which long lay neglected in the forgotten volumes of Cardan and Spinoza, is now revived and disseminated by men who possess the dangerous art of making paradoxes popular. Notwithstanding its evident and monstrous absurdity, it has gained many proselytes on the Continent of Europe; and a few, we fear, even in this fortunate island: which, as it was the first country that was seized with the disease of infidelity, was the first also which was completely cured of that pestilential malady. Against this new sect a most vigorous and formidable attack is made in the sermon before us, by Mr. Hall, the pastor of a dissenting congregation at Cambridge; who, in his preface, most earnestly deprecates all contentions between different sects of Christians, in the presence of the common enemy; and who speaks of his being a dissenter only as a motive for generous emulation, and for vying with the church in zeal and vigour in defence of our common Christianity, in imitation of the example of the ablest and most virtuous dissenters of former times.

'When at the distance of more than half a century, Christianity was assaulted by a Woolston, a Tindal, and a Morgan, it was ably supported both by clergymen of the established church, and writers among protestant dissenters; the labours of a Clarke and a Butler, were associated with those of a Doddridge, a Leland, and a Lardner, with such equal reputation and success, as to make it evident that the intrinsic excellence of religion needs not the aid of external appendages; but that, with or without a dowry, her charms are of equal force to fix and engage the heart.'

Happy will it be if this passage shall produce its proper effects, both on the dissenters, and on the clergy of the establishment; if it shall animate the former to a noble rivalship of exertion in the general cause of religion; and if it shall dispose the latter to view dissenters no longer with suspicion on account of theological differences of inferior moment, and of *supposed* political differences, but to regard them with the affection which is due to fellow Christians, and fellow soldiers in the army of religion and of truth. Unfortunate animosities and fatal suspicions have arisen between them, from causes which were perhaps irresistible. Neither party, probably, is entirely blameless.—If the dissenters, following the example of Mr. Hall, will sacrifice the pride of a sect to the cause of religion, they will at least have the merit of making a fair experiment on the temper of the church; and it will be ascertained whether the established clergy of our days will receive the successors of Leland and Lardner, as these illustrious men were received by the most distinguished prelates of their times. We have no doubt that the experiment would be successful, and that the result of such an amicable struggle would be a new triumph for Christianity, both in the defeat of her enemies, and in the closer union of all her children; in the establishment of Christian truth, and in the diffusion of Christian charity: so that infidelity may at length not only be exposed, but shamed and silenced, and those sects which continue to differ in inferior questions of opinion and discipline may at least agree in forbearance and mutual kindness. Mr. Hall has shewn the example to his brethren, and held out the invitation to those from whom he dissents. He has done his duty to his country and to his religion, and he has done it nobly. Let us hope that he has not sown his seed in a barren soil.

The object of this discourse will be best understood from the words of the author:

'Animated by numbers and emboldened by success, the infidels of the present day have given a new direction to their efforts, and impressed a new character on the ever growing mass of their impious speculations.

'By uniting more closely with each other, by giving a sprinkling of irreligion to all their literary productions, they aim to engross the formation

formation of the public mind, and amidst the warmest professions of attachment to virtue, to effect an entire disruption of morality from religion. Pretending to be the teachers of virtue and the guides of life, they propose to revolutionize the morals of mankind, to regenerate the world by a process entirely new, and to rear the temple of virtue, not merely without the aid of religion, but on the renunciation of its principles and the derision of its sanctions. Their party has derived a great accession of numbers and strength, from events the most momentous and astonishing in the political world, which have divided the sentiments of Europe betwixt hope and terror, and, however they may issue, have, for the present, swelled the ranks of infidelity. So rapidly indeed has it advanced since this crisis, that a great majority on the continent, and a considerable proportion in England of those who pursue literature as a profession, may justly be considered as the open or disguised abettors of Atheism.

'With respect to the sceptical and religious systems, the inquiry at present is not so much which is the truest in speculation, as which is the most useful in practice; or, in other words, whether morality will be best promoted, by considering it as part of a great and comprehensive law, emanating from the will of a supreme, omnipotent legislator; or as a mere expedient adapted to our present situation, enforced by no other motives than those which arise from the prospects and interests of the present state.'

After having urged, with irresistible force, the arguments which prove that, without the belief of a future state, virtue never can be the universal and invariable, though it may the common and usual, interest of men; Mr. Hall proceeds to shew that unbelief has a tendency to produce that state in which the greatest conceivable number of atrocious crimes, and the smallest possible number of heroic acts of virtue, may reasonably be expected. He concludes his observations on this momentous subject with a passage which we cannot refrain from laying before our readers:

'In affirming that infidelity is unfavourable to the higher class of virtues, we are supported as well by facts as by reasoning. We should be sorry to load our adversaries with unmerited reproach; but to what history, to what record, will they appeal, for any traits of moral greatness, any sacrifice of interest or life, any instances of daring heroic virtues exhibited by their disciples? Where shall we look for the trophies of infidel magnanimity, or atheistical virtue? Not that we mean to accuse them of inactivity; they have recently filled the world with the fame of their exploits; exploits of a different kind indeed, but of imperishable memory and disastrous lustre.

'Though it is confessed, great and splendid actions are not the ordinary employment of life, but must, from their nature, be reserved for high and eminent occasions, yet, that system is essentially defective which leaves no room for their cultivation. They are important, both from their immediate advantage and their remoter influence. They often save, and always illustrate, the age and nation in which they appear. They raise the standard of morals; arrest

the progress of degeneracy; and diffuse a lustre over the paths of life. They are noble monuments of the greatness of the human soul; and present to the world the august image of virtue in her sublimest form, from whence streams of light and glory issue to remote times and ages; while their commemoration, by the pen of historians and poets, excites a noble emulation, and awakens in distant bosoms the sparks of kindred excellence.

'Combine the frequent and familiar perpetration of atrocious deeds, with the dearth of great and generous actions, and you have the exact picture of that condition of society, which completes the degradation of the species; the frightful contrast of dwarfish virtues and gigantic vices, where every thing that is good is mean and stunted in its growth, and every thing evil is rank and luxuriant; a sickening uniformity prevails, and the soul asserts its native grandeur only in volcanic eruptions of anarchy and crime.'

Though Mr. Hall, however, in our opinion, has victoriously established his principle with respect to this part of the subject, he is with reason convinced that the *indirect* influence of religion, as it enters into our sentiments and forms our character, is much more extensive and important than its *direct* influence, as arising from a deliberate regard to the happiness or misery of another life, and from its fitness to fill up that chasm which must always exist in every scheme of moral reasoning that is founded merely on the utility of virtue in the present world. It is on the subject of the *indirect* influence of religion, that he has chiefly displayed all the powers of his vigorous understanding, and all the stores of his richly endowed mind. It is here that he exhibits an union of comprehensive philosophy with animated and splendid eloquence, of which few other examples are to be found. It is here, on a subject which has been discussed and (it might have been thought) exhausted by the greatest men of many successive ages, that Mr. Hall has given the most decisive proof of his genius, by many arguments and reflections which are at once original, just, and profound. Those who are familiar with moral discussions know the extreme difficulty of producing even a *new paradox*, on subjects which have so often and so long employed all the powers of the human understanding. It is easy for men of sense to deliver very important moral truths, if they will content themselves with repeating and enforcing what has been often said before; which we are far from denying to be very useful, and indeed absolutely necessary. It is possible, though not easy, for men of ingenuity, if they merely seek singularity, and throw off all regard to truth and the interests of mankind, to discover some new path in the wilderness of error, which no former hunter of paradoxes had explored. To be *original* and *just*, however, is on all subjects very difficult; and it is a mark of the highest superiority

superiority of understanding, when displayed on a subject which seemed so nearly exhausted as the connection between morality and religion.—We select the following passage in justification of our criticism; not as being the most splendid, but as being the most easily separable from the body of the discourse:

'The exclusion of a supreme Being and of a superintending Providence, tends directly to the destruction of moral taste. It robs the universe of all finished and consummate excellence, even in idea. The admiration of perfect wisdom and goodness, for which we are formed, and which kindles such unspeakable rapture in the soul, finding in the regions of scepticism nothing to which it corresponds, droops and languishes. In a world which presents a fair spectacle of the order and beauty of a vast family nourished and supported by an almighty Parent; in a world which leads the devout mind, step by step, to the contemplation of the first fair and the first good, the sceptic is encompassed with nothing but obscurity, meanness and disorder.

'When we reflect on the manner in which the idea of Deity is formed, we must be convinced that such an idea intimately present to the mind, must have a most powerful effect in refining the moral taste. Composed of the richest elements, it embraces in the character of a beneficent Parent and almighty Ruler, whatever is venerable in wisdom, whatever is awful in authority, whatever is touching in goodness.

'Human excellence is blended with many imperfections, and seen under many limitations; it is beheld only in detached and separate portions, nor ever appears in any one character whole and entire: so that, if we wish, in imitation of the Stoics, to form out of these fragments the notion of a perfectly wise and good man, we know it is a mere abstraction, a fiction of the mind, without any real Being in whom it is embodied and realized. In the belief of a Deity these conceptions are reduced to reality: the scattered rays of an ideal excellence are concentrated and become the real attributes of that Being with whom we stand in the nearest relation, who sits supreme at the head of the universe, is armed with infinite power, and pervades all nature with his presence.

'The efficacy of these sentiments, in producing and augmenting a virtuous taste, will indeed be proportioned to the vividness with which they are formed, and the frequency with which they recur, yet some benefit will not fail to result from their existence, even in their lowest degree.

'The idea of a supreme Being, has this peculiar property, that as it admits of no substitute, so from the first moment it is impressed, it is capable of continual growth and enlargement. God himself is immutable; but our conception of his character is continually receiving fresh accessions, is continually growing more extended and refulgent, by having transferred upon it new perceptions of beauty and goodness, by attracting to itself, as a centre, whatever bears the impress of dignity, order or happiness. It borrows splendour from

all that is fair, subordinates to itself all that is great, and sits enthroned on the riches of the universe.'

After some excellent observations on the spirit of heathenism, and on the tendency even of the most corrupt systems of religion to keep alive some sense of duty, Mr. Hall thus concludes:

'Revelation, by displaying the true character of God, affords a pure and perfect standard of virtue; heathenism, one in many respects defective and vicious; the fashionable scepticism of the present day, which excludes the belief of all superior powers, affords no standard at all. Human nature knows nothing better or higher than itself. All above and around it are shrouded in darkness; the virtues have no room to expand by the prospect being confined to the tame realities of life; nor are any excursions permitted into that unseen world, the true element of the great and good, by which virtue is fortified with motives equally calculated to satisfy the reason, to delight the fancy, and to impress the heart.'

Among the many admirable passages in this discourse, there is none which we have read with more pleasure than the observations on the institution of marriage, and on that important part of morality which relates to the intercourse of the sexes: but we are concerned to observe in it a misconception (for we are persuaded that it is not a misrepresentation) of the sentiments of an ingenious writer. Mr. Hall remarks:

'The aim of all the leading champions of infidelity is, to rob mankind of these benefits, and throw them back into a state of gross and brutal sensuality. Mr. *Hume* asserts adultery to be but a slight offence *when known; when secret*, no crime at all. In the same spirit, he represents the private conduct of the profligate *Charles*, whose debaucheries polluted the age, as a just subject of panegyric. A disciple in the same school has lately had the unblushing effrontery to stigmatise marriage as the worst of all monopolies; and in a narrative of his licentious amours, to make a formal apology for departing from his principles, by submitting to its restraints. The popular productions on the continent, which issue from the atheistical school, are incessantly directed to the same purpose.'

As to some of the writers on whom Mr. Hall has animadverted in this passage, we abandon them to his just severity: but he has certainly mistaken the opinions of Mr. Hume. It is very true that, as an historian, Mr. Hume has not spoken with great harshness of the softer vices: but, as a moral philosopher, he has everywhere blamed them as injurious to society. The sentiment which Mr. Hall ascribes to him is not given as his own, but as a quotation from La Fontaine; and it is not mentioned by Mr. Hume as a maxim of morality, but as descriptive of the dissolute manners of France:—"*Quand on le sçait, c'est peu de chose; quand on ne le sçait pas, ce n'est rien.*" This is a mistake which ought to be corrected in a future edition of the sermon.

Here

Here our extracts and observations must terminate; not for want of subject, but for want of room. If we were to indulge our own feelings, without regard to the limits of our Review, we should scarcely know when to finish our extracts, or how to bound our praises. This sermon, indeed, is in every respect entitled to rank among the first productions of the age. It is distinguished by solid and profound philosophy; the very reverse of that sorry and shallow sophistry which has of late usurped the name. It breathes a spirit of humility, piety, and charity; worthy of that pure and divine religion, to the defence of which the author has consecrated his talents. His eloquence is not a puny and gaudy bauble, fashioned by the tools and tricks of a mechanical rhetorician; it is the natural effusion of a fertile imagination, of an ardent mind, and of a heart glowing with zeal for truth, with reverence for God, and with love for men. His style is easy, various, and animated; not free indeed from those petty incorrectnesses, which seem to be scarcely separable from natural composition, but perfectly exempt from affectation,—a blemish far more unpardonable than negligence, and into which those who too studiously avoid carelessness have in general been too liable to fall. On a review of all his various excellencies, we cannot but expect with confidence that the name of Mr. Hall will be placed by posterity with the illustrious names of Paley and of Watson, among the best writers of the age, as well as the most vigorous defenders of religious truth, and the brightest examples of Christian charity.

Mack....sh.

MONTHLY CATALOGUE,
For FEBRUARY, 1800.

FRANCE.

Art. 17. *Copies of Original Letters from the French Army in Egypt.* Part III. English Translation. 8vo. 4s. sewed. Wright. 1800.

In our Reviews for February and June, 1799, we duly noticed the 1st and 2d parts of the collection which is here continued; and of which, with respect to the authenticity of its materials, the editor now makes the following mention:

'The letters and dispatches, of which the following are copies, have been recently intercepted, on their passage from Egypt to France, by the British Squadron in the Mediterranean; and have since been printed here by authority of government.—They are reprinted in their present shape by the editors of the two former collections, on the same subject, for the more general information of the public.

'These letters, and indeed the whole of those from among which they are selected, are addressed, either to the late French Government, or to different individuals composing it: and are evidently the first that have been sent from the remnant of the French army in Egypt, since the desertion of General Bonaparte.'

Admitting the authenticity of the whole collection, which we see no room for questioning, here are undoubtedly many documents of high importance, and fraught with not a little entertainment. We shall not, however, attempt to analyze the contents of a pamphlet which will have such general circulation.

Art. 18. *Memoir of the Operations of the Army of the Danube*, under the Command of General Jourdan, 1799. Taken from the MSS. of that Officer. Translated from the French. 8vo. 4s. sewed. Debrett. 1799.

General Jourdan's motive for this publication will fully appear from the following preface:

'Persecuted by injustice, exposed to the most atrocious calumnies, attacked in his honour—which is so dear to a man who has any sentiment of dignity, and to a republican; I yield, with extreme reluctance, to the wishes of my friends.—I have at length resolved on the painful task of giving a faithful account, and throwing a new light on my military operations.—How could I believe it possible that I should ever be suspected? But in a time of general corruption—daring villany is too successful in its wish to blast and poison every thing around it. A people who have been so long betrayed scarce feel any other sentiment than that of suspicion. They have seen so much perfidy, and been surrounded with such various enemies, that they no longer believe they have any faithful defenders. In the midst of such a confusion of opinions, the virtuous man would experience real discouragement, if he were not supported by the testimony of his conscience, and the hope of making truth triumphant.—If I stood alone, I should brave the utmost efforts of calumny: but my silence would be a crime, if it should deprive the brave troops who fought under my command, and those officers who have distinguished themselves both by their talents and their courage, of the justice due to them. Motives less powerful than these would not have induced me to violate the law I had imposed on myself, to delay the publication of my Memoirs till the return of peace.

'This small part of them, which the misfortunes of the time wring from me, will give a triumphant answer to the false assertions of the Ex-director Reubell; who, in order to palliate the vices of a monstrous administration, had the audacity to declare, from the tribune of the Council of Elders,—"We have entrusted great military power, more extensive than the Republic ever possessed in former times; nor can it have been otherwise, since the very wreck of them has so imposing an aspect.—These means have been confided to some men, who have been successful till now, and whom fortune has abandoned; and to others whose glory has been tarnished by misfortunes, but not effaced;—we may still hope that glory will re-attach itself to their car."

'This

'This Memoir will, I hope, impose silence on those base spirits who accuse, for the sake of accusing, as well as those violent and wicked men, who would bear down integrity and virtue, by the weight of that hatred and abhorrence which they alone deserve. It will annihilate the reports which have been circulated concerning me, —that I almost entirely destroyed the army; that I placed the conscripts in the advanced posts, and ordered them to be shot. A revolting absurdity,—that the most atrocious malice could alone imagine. The candid reader will be easily convinced, that I have done much more than could be reasonably expected from the feeble power entrusted to me; and that I never ceased to demand a force proportioned to the enemy. He will also perceive, that the disasters of our armies are the sole work of the Directors, who ordered the Generals to fight, without affording them the means to insure victory.'

The General's defensive narrative is drawn up in that plain and open manner which well befits the manly character of a soldier; and which, in the present instance, has given us a very favorable opinion of the writer's military talents and of his integrity.

IRELAND.

Art. 19. *Misconceptions of Facts, and Mis-statements of the Public Accounts*, &c. by the R. H. John Foster, Speaker of the Irish House of Commons, *revised and corrected*, according to official Documents, and authentic evidence of the Inspector General of Great Britain. By the Rev. Dr. Clarke, Chaplain in Ordinary to his R. H. the Prince of Wales. 8vo. 2s. Hatchard. 1799.

This tract is given to the public as a *second appendix* to "Union or Separation." The first appendix has not fallen into our hands; and it seems probable that Dr. C.'s tract entitled *Union or Separation* has likewise escaped the vigilance of our collector. We find, however, a tract bearing that title, but with the name of "R. Farrel;" which, possibly, was a signature assumed at that time by Dr. C. This writer is likewise the author of one or two other tracts in support of the union; and in our apprehension he ranks among the most able champions on that side of the question. In justice to his character as a gentleman, it may not be improper to add that, while he defeats the *misconceptions* of Mr. Foster, he treats his Right Honorable opponent with every mark of respect and decorum due to his character, and allowed by all parties.

Art. 20. *A Reply to the Speech delivered in the Irish House of Commons*, Jan. 15, 1800, *by Mr. Grattan*, on the Subject of a Legislative Union. By an Absentee. 8vo. 6d. Hatchard.

We are here made to see the celebrated Mr. Grattan dragged through the kennel of party-virulence: but, to such an exhibition, was it worth while, (in *such times* too,) to call the attention of the public?

Art. 21. *A Proposal for uniting the Kingdoms of Great Britain and Ireland.* 8vo. 1s. 6d. Hatchard. 1800.

A prefixed advertisement informs us that this proposal was first laid before the public in the year 1751.—Accordingly, we find it noticed in the 4th vol. of the Monthly Review, printed in that year, p. 348. An union of the two kingdoms was then in contemplation, among other politicians besides the author of this *proposal*: but time and circumstances have produced so many alterations with respect to the nature and importance of the subject, that we can perceive no very particular reason for the republication of the present tract: though it is probable that something in it may have struck the editor, which, in a cursory re-perusal, we have missed. The pamphlet (which strongly recommends the measure) was by no means approved in the Review, at the time of its first appearance: but one suggestion caught our attention by its novelty, *viz.* the writer's proposal to balance the over-poise of the Roman Catholic interest in Ireland, by inviting over and naturalizing Foreign Protestants, whose numbers would soon turn the scale in favour of the established church.—We do not, however, by any means recommend the scheme.

NATURAL HISTORY.

Art. 22. *Plants of the Coast of Coromandel*, selected from Drawings and Descriptions presented to the Hon. Court of Directors of the East India Company. By W. Roxburgh, M. D. published by their Order, under the Direction of the Right Hon. Sir Joseph Banks, Bart. K. B. P. R. S. Fasciculus IV. and Fasciculus I. of Vol. II. Folio. each 1l. 1s. plain, or 3l. 10s. coloured. Nicol.

We have announced to the public the former numbers of this work, so honorable to the author, and to the taste and magnificence of the British Nation: see M. Rev. vol. xxii. N. S. p. 458. The fourth Fasciculus contains descriptions and delineations of the following plants:

Ventilago maderaspatana.
Carissa Carandas.
Ulmus integrifolia.
Bambos arundinacea.
——— *stricta.*
Aponogeton monostachyon.
Memecylon edule.
Limonia monophylla.
——— *pentaphylla.*
——— *arborea.*
——— *crenulata.*
Gœtonia floribunda.
Erythroxylon monogynum.
Ochna squarrosa.
Gerardia delphinifolia.
Æginetia indica.
Cylista scariosa.
Cæsulia axillaris.
Pandanus odoratissimus, three plates.
Gouania tiliæfolia.
Mimosa dulcis.
——— *xylocarpa.*

The fruit of the *Pandanus odoratissimus* is of a most rich and beautiful appearance, but is said to be of a disagreeable taste, and eaten only in times of famine. The plant itself is employed only for fences and hedges, for which it answers well. The tender white leaves of the flowers yield that most delightful fragrance for which the plant is so remarkable, and which has caused the name given to it.

it. Dr. Roxburgh says that it is the most rich and powerful perfume that he knows.

A systematical index to vol. i. is given with this Fasciculus.

The first No. of vol. ii. presents to view the following plants:

Schrebera Swietenioides.
Olax scandens.
Cansjera scandens.
Cuscuta reflexa.
Menyanthes cristata.
Cinchona excelsa.
Tradescantia axillaris.
——— — *tuberosa.*
——— — *paniculata.*
Pontederia vaginalis.
——— *hastata.*
Bergera Koenigii.
Dalbergia latifolia.
——— *paniculata.*
——— *rubiginosa.*
Pterocarpus marsupium.
Manisuris myurus.
——— *granularis.*
Mimosa natans.
——— *odoratissima.*
——— *procera.*
——— *amara.*
Ficus glomerata.
—— *oppositofolia.*
—— *comosa.*

The *Mimosa odoratissima* and *M. procera* are very elegant and beautiful plants.—The leaves of the *Bergera Koenigii* are said to be a principal ingredient in the country stews called curries, and are used dry when they cannot be obtained fresh. The bark and roots are taken internally as stimulants, and applied externally for eruptions and the bite of poisonous animals. The green leaves are prescribed to be eaten raw as a cure for the dysentery; and when bruised are formed into cataplasms, to be used like the bark and roots.—The *Schrebera Swietenioides* is a large timber tree, the wood of which is grey, very close-grained, heavy, durable, and not subject to crack. Dr. Roxburgh thinks that it would answer well for scales to mathematical instruments. It is not so handsome as box, but is not subject to warp.

G. 2.

Art. 23. *The British Flora,* or a Linnean Arrangement of British Plants. By John Hull, M. D. Secretary of the Literary and Philosophical Society of Manchester, and Member of several others. 12mo. pp. 449. 8 s. 6 d. Boards. Bickerstaff. 1799.

No country in Europe has produced so many *Floras*, of almost every kind, as Great Britain; and still there is much to commend in the present publication, though appearing after so many others. While the prevailing taste for Botany occasions a continual demand for books of this nature, the industry of our Botanists daily discovers new plants; and improves, by new observations, the characters of those which were before known to grow in our island. Old books are thus rendered less useful, and new publications on the same subject become necessary; among which this little Flora of Dr. Hull will appear with distinction, on account of the knowlege and candour which he displays in it.

The volume is divided into two parts; the first comprehending the first twenty three classes of the Linnean system, and the second being entirely dedicated to Cryptogamic plants. The author strictly adheres to the Linnean classification, as originally established, without adopting any of the reforms made by Professor Thunberg; which, though

though sanctioned by very respectable Botanists, in fact disfigure that elegant system, while they seem to simplify it. Dr. Hull promises to give his reasons for this attachment to the original Linnean division in another work, which he announces as in the press, entitled *Introduction to Botany, and the natural Characters of English Plants**. We can easily guess his reasons, and we concur with him in his opinion.

As must be the case with pocket Floras, this work contains little more than a catalogue, with the characters, the habitations, and a few synonyms: but the author shews taste and knowlege in the choice of his materials. Besides the species, he has also marked every variety which is not merely distinguished by size or colour. He has judiciously made use of the improvements of foreign authors in the discrimination of plants; particularly in the class of Cryptogamia: in which, besides the two new genera, *Cyathea* and *Hymenophyllum*, borrowed from Dr. Smith, he has adopted many others from Micheli, Haller, Bulliard, and Persoon. We are surprized that he has not also adopted some of the genera of mosses proposed by Hedwig, with whose works he appears to be acquainted. Correa

Art. 24. *The British Garden*, a descriptive Catalogue of hardy Plants indigenous or cultivated in the Climate of Great Britain, with their generic and specific Characters, Latin and English Names, Native Country, and Time of Flowering. With introductory Remarks. 2 Vols. 8vo. 16s. Boards; Printed at Bath; and sold in London by Cadell jun. and Davies. 1799.

The total want of synonyms in this work prevents its being classed among those botanical publications which are destined to advance the science: but it is commendable as being calculated to foster and cultivate a love of this elegant pursuit. The manner in which it is executed is not only praiseworthy but attractive. The characters are well drawn; and the epochs of cultivation, the names of the persons who introduced plants in England, their habitations, and their times of flowering, are marked in imitation of the *Hortus Kewensis* of Ayton. Altogether, we consider it as an useful, convenient, and well compiled repertory; forming an instructive companion to young botanists, and to the numerous dilettanti, while on a visit to Botanic gardens. Do

MILITARY *and* NAVAL AFFAIRS.

Art. 25. *Minutes and Proceedings of the General Court Martial*, held at the Royal Hospital, Chelsea, 22—27 June 1799, on the Conduct of Major Andrew Armstrong, of the 11th Regiment of Foot, in the late Expedition to Ostend; accompanied with Extracts from the Parliamentary Debates, General Orders and Official Documents, relative to the said Expedition. 8vo. 1s. 6d. Egerton. 1799.

The charges against Major Armstrong were, "1st, quitting his regiment or division on the 19th and 20th days of May 1798, (when on service near Ostend,) without leave of his superior officer, in contempt of the 8th article of the 14th section of the Articles of War.

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* Since the above article was written, this work has appeared, under the title of *Elements of Botany*, 2 vols. 8vo.

"2dly, Mis-

"2dly, Misbehaving himself before the enemy by shamefully abandoning his post on the 20th May aforesaid, in contempt of the 20th article of the 14th section of the Articles of War."

The sentence of the court was, that the Major was *not guilty* of either of the charges; of which he was therefore *acquitted*.—The collateral official papers would assist in forming a narrative of the expedition to which they relate.

G.2.

Art. 26. *The Regimental Companion;* containing the relative Duties of every Officer in the British Army, and rendering the Principles of System and Responsibility familiar. By Charles James, of the 60th Regiment of Foot, late Captain in the North York Militia. 12mo. pp. 335. 5s. Egerton. 1799.

To give a regular review of this very comprehensive publication would far exceed our limits. Suffice it therefore to say, that it contains much interesting and useful information, alloyed by many errors and inaccuracies. These, however, we shall hope to see corrected, if the author pursues his plan, and forms the present work into "An Annual Repository of Army Regulations;" in which we wish him success.

Suth.....d.

Art. 27. *An Account of the Navies of Foreign Powers*, particularly those of France, Spain, and Batavia, now at War with Great Britain: including a List of Frigates, Corvettes, and Sloops: also the Navies of Russia, Sweden, Denmark, and Naples; with a comparative State of the Line of Battle Ships in the last War; and the present State of the British Navy. By James Browell, of the Royal Navy. 4to. 1s. Steel, &c. 1799.

The larger half of this pamphlet is occupied by the French navy, and the author states that his principal design is to lay open an artifice practised by the French, 'in deceiving their countrymen, as well as allies, by the wretched subterfuge of frequently changing the names of their ships, with the design to persuade the world their force is what they would fain it should be in fact, by multiplying intricacies to deceive themselves.'—The publication will certainly be useful to those whose researches extend to naval records: although, as Mr. Browell confesses, errors and inaccuracies must undoubtedly occur in an attempt of this nature, in which the compiler has so many difficulties to encounter.

G.2.

POLITICAL, &c.

Art. 28. *Reflections on the Political State of Society, at the Commencement of the Year* 1800. By John Bowles, Esq. 8vo. 3s. sewed. Longman, &c.

The political abilities of Mr. Bowles are well known to the public, from a variety of notable defences of the late and present measures of our administration; and he is still, very consistently, their zealous (we had almost said *violent*) advocate. He concludes his comprehensive and well timed * reflections on the present critical state of Europe, in the following animated strain:

* This publication was issued from the press in January last, a few days before the meeting of parliament.

'Whether

'Whether it be allotted to society to escape the destruction with which it is menaced, can be known only to the Supreme Disposer of all events, Who, at one glance, beholds the past, the present, and the future. But, as far as our limited capacities can enable us to form a judgment upon this most important of all temporal concerns, an opportunity for such an escape seems to present itself. The result of all human efforts must, doubtless, be uncertain; but if, in a great and awful crisis, black with horror, replete with calamity, and pregnant with ruin, it be possible, without presumption, to pronounce confidently on the efficacy of proposed expedients, we may venture to assert, that if mankind desire to avert the perils to which they are exposed, they must listen to the warning VOICE—issuing from the North;—which calls upon all Nations to "RESTORE THE RIGHTS OF LAWFUL GOVERNMENT, WHEREVER THOSE RIGHTS HAVE BEEN USURPED—TO UNITE THEIR FORCES FOR THE SPEEDY DESTRUCTION OF THE COMMON ENEMY, AND TO BUILD ON HIS RUINS PERMANENT TRANQUILLITY FOR THEMSELVES AND POSTERITY—AND TO RESOLVE NOT TO SHEATH THE SWORD, UNTIL THEY HAVE SEEN THE DOWNFALL OF THE MONSTER, WHO THREATENS TO CRUSH ALL LEGAL AUTHORITIES."

"No pause, no rest, 'till, welt'ring on the ground,
The pois'nous Hydra lies, and pierc'd with many a wound."

RELIGIOUS, &c.

Art. 29. *Letters to a Member of Parliament*, on the Writings of Baron Swedenborg, containing a full and complete Refutation of all the Abbé Barruel's Calumnies against the Honourable Author. By J. Clowes, M. A. Rector of St. John's Church, Manchester, and Fellow of Trinity College, Cambridge. 8vo. 4s. sewed. Cadell jun. and Davies. 1799.

A sensible, candid, and energetic vindication of the character and theological doctrines of the celebrated Baron Swedenborg; in opposition to the 'gross misrepresentations' of the Abbé Barruel, in the ivth vol. of his "Memoirs of Jacobinism."—Mr. C.'s book is well written; and it comprehends, besides a 'complete refutation of the Abbé's Calumnies,' a full and (to us) a very satisfactory exposition of the whole Swedenborgian system: to which Mr. Clowes appears to be conscientiously attached.—On the whole, his work deserves, or we are much deceived, a place among the most respectable productions of theological controversy, in the libraries of Protestant Divines.

Art. 30. *Diatessaron, sive integra Historia Domini Nostri Jesu Christi, Græce. Ex IV. Evangeliis inter se collatis, ipsisque Evangelistarum verbis apte et ordinate dispositis confecta. Subjungitur Evangeliorum Harmonia brevis. Edidit* J. White, *S. T. P. Ling. Arab. Prof. Versionis Syriacæ Philoxenianæ Nov. Test. Interpres. Oxonii, e Typographeo Clarendoniano.* 1799.

The opportunities which have been so frequently afforded us, of bestowing our commendations on the learning and abilities of Dr. White, preclude the necessity of adding any general praises to the account

account of the little volume with which he has favored the public under the title of *Diatessaron*.

Dr. White informs us, in a short preface, that there are two similar *Harmonies* of the Gospels recorded by Eusebius: the first by Tatian, and the second by Ammonius, who both flourished in the third century. These have long since been lost.—The curious reader will find an account of them, and of the two pretended Latin translations, published by Zacharias Chrysopolitanus, and Ottomarus Luscinius, in the *Codex Apocr. Nov. Testam.* of Fabricius. The same eminent philologer has given also a list of the various antient and modern Harmonies which have been mentioned by the early ecclesiastical writers, or which are still preserved, in the third volume of his *Bibliotheca Græca*, p. 212.—Vol. iv. p. 880. ed. Harl. Among these, the *Diatessaron* of Dr. White will be registered by future Bibliographers with a large portion of praise. The volume is very elegantly printed; and the events of our Saviour's life are recorded in chronological order, and in the very words in which they are described by the four Evangelists.

We cannot but earnestly recommend this *Diatessaron* to the tutors in our Universities. Their pupils may study the gospels with singular advantages in this new form; they should be habituated to refer, as far as it may be practicable, in each separate narrative of the *Diatessaron*, to the other three Evangelical writers; which will in a short time render them familiarly acquainted with the slight variations in the relation of facts, and with the difference of style, observable in these sacred historians.

Dr. White has judiciously noted, on his margins, the *time* and the place in which each event happened. A map of Palestine is prefixed; and a most useful, though concise, *Evangeliorum Harmonia* is added at the end of the volume.

Dr C.B....y.

POETRY, &c.

Art. 31. *The Nurse*, a Poem. Translated from the Italian of Luigi Tansillo. By William Roscoe. The 2d Edition. Small 8vo. 5s. Boards. Cadell and Davies. 1800.

The first edition of this beautiful poem was announced in our 28th volume N. S. and with great sincerity we then bestowed much praise on Mr. Roscoe's admirable version. It now appears in a more commodious size, with some corrections, and with an additional poem; which we shall transcribe for the gratification of our readers, as the thought is ingenious and the versification is easy:

'INSCRIPTION.

'Stranger, that [who] with careless feet,
Wanderest near this green retreat,
Where, thro' gently bending slopes,
Soft the distant prospect opes;

'Where the fern, in fringed pride,
Decks the lonely valley's side;
Where the linnet chirps his song,
Flitting as thou tread'st along;

'Know,

'Know, where now thy footsteps pass
O'er the bending tufts of grass,
Bright gleaming thro' th' encircling wood,
Once a NAIAD roll'd her flood:

'If her Urn, unknown to fame,
Pour'd no far extended stream,
Yet along its grassy side,
Clear and constant flow'd the tide.

'Grateful for the tribute paid,
Lordly MERSEY lov'd the Maid—
Yonder rocks still mark the place
Where she met his stern embrace.

'Stranger, curious, wou'dst thou learn
Why she mourns her wasted Urn?
Soon a short and simple verse
Shall her hapless fate rehearse.

'Ere yon neighbouring spires arose,
That the upland prospect close,
Or ere along the startled shore
Echo'd loud the cannon's roar,

'Once the Maid in summer's heat
Careless left her cool retreat,
And by sultry suns opprest,
Laid her weary limbs to rest;

'Forgetful of her daily toil
To trace each tract of humid soil,
From dews and bounteous show'rs to bring
The limpid treasures of her spring;

'Enfeebled by the scorching ray,
She slept the sultry hours away;
And when she op'd her languid eye,
Found her silver Urn was dry.

'Heedless Stranger, who so long
Hast listen'd to an idle song,
Whilst trifles thus thy notice share,
Hast thou no URN that asks thy care?"

We cannot refrain from expressing a wish, that Mr. Roscoe would favor us with a version of Tansillo's *Il Podere*, or Country-house; in which, according to Mr. R. 'he gives directions for making a proper choice of a country residence, enlivening the barrenness of his subject with the happiest illustrations and the most sportive wit.' S.R.

Art. 32. *Gebir*; a Poem, in Seven Books. 8vo. pp. 74. 2s. 6d. Rivingtons. 1798.

An unpractised author has attempted, in this poem, the difficult task of relating a romantic story in blank-verse. His performance betrays all the incorrectness and abruptness of inexperience, but it manifests occasionally some talent for description. He has fallen into the common error of those who aspire to the composition of blank-verse, by borrowing too many phrases and epithets from our incomparable

incomparable Milton. We give the following extract, as affording a fair specimen:

'Once a fair city, courted then by kings,
Mistress of nations, throng'd by palaces,
Raising her head o'er destiny, her face
Glowing with pleasure and with palms refreshed,
Now, pointed at by Wisdom or by Wealth,
Bereft of beauty, bare of ornaments,
Stood, in the wilderness of woe, Masar.
Ere far advancing, all appear'd a plain,
Treacherous and fearful mountains, far advanced,
Her glory so gone down, at human step
The fierce hyæna, frighted from the walls,
Bristled his rising back, his teeth unsheathed,
Drew the long growl and with slow foot retired.
Still were remaining some of ancient race,
And ancient arts were now their sole delight.
With Time's first sickle they had marked the hour
When at their incantation would the Moon
Start back, and shuddering shed blue blasted light.
The rifted rays they gather'd, and immersed
In potent portion of that wondrous wave
Which, hearing rescued Israel, stood erect,
And led her armies through his crystal gates.
'Hither—none shared her way, her counsel none—
Hied the Masarian Dalica: 'twas night,
And the still breeze fell languid on the waste.
She, tir'd with journey long, and ardent thoughts,
Stopt: and before the city she descried
A female form emerge above the sands:
Intent she fix'd her eyes, and on herself
Relying, with fresh vigor bent her way;
Nor disappear'd the woman; but exclaim'd—
One hand retaining tight her folded vest—
"Stranger! who loathest life, there lies Masar.
Begone, nor tarry longer, or, ere morn,
The cormorant, in his solitary haunt
Of insulated rock or sounding cove,
Stands on thy bleached bones, and screams for prey.
My lips can scatter them a hundred leagues,
So shrivel'd in one breath, as all the sands
We tread on could not in as many years.
Wretched, who die nor raise their sepulchre!
Therefore begone."—
'Now to Aurora, borne by dappled steeds,
The sacred gate of orient pearl and gold,
Smitten with Lucifer's light silver wand,
Expanded slow in strains of harmony,
The waves beneath, in purpling rows, like doves
Glancing with wanton coyness tow'rd their queen,
Heav'd softly: thus the damsel's bosom heaves

When, from her sleeping lover's downy cheek,
To which so warily her own she brings
Each moment nearer, she perceives the warmth
Blithe warmth, of kisses fann'd by playful Dreams.
Ocean, and earth, and heaven, was jubilee.
For 'twas the morning, pointed out by Fate,
When an immortal maid and mortal man
Should share each other's nature, knit in bliss.'

We must observe that the story is told very obscurely, and should have been assisted by an *Argument* in prose. Young writers are often astonished to find that passages, which seem very clear to their own heated imaginations, appear very dark to their readers.—The author of the poem before us may produce something worthy of more approbation, if he will labour hard, and delay for a few years the publication of his next performance. Fer.r

Art. 33. *A Melancholy, but True Story.* 4to. 1s. Liverpool, printed; and sold by Hurst, London. 1800.

We hope that this heart-rending tale is *not* true; and we hope, also, that the young writer will be content with our allowing *her* * performance sufficient merit by our honest praise of her POETRY; as well as in our warm approbation of her benevolent design, viz. to befriend the cause of suffering virtue among the poor:—a subject, at this time, very seasonably brought forward.

Art. 34. *Extracts from the Works of the most celebrated Italian Poets.* By admired English Authors. 8vo. pp. 300. 8s. Boards. Rivingtons, &c.

The title-page of this work sufficiently explains its nature. The extracts are from Metastasio, Tasso, Ariosto, Guarini, Lorenzo de' Medici, Dante, &c. and the translations are from Hoole, Hayley, Roscoe, &c. R.Wood.

Art. 35. *The Last Dying Words of the Eighteenth Century*, a Pindaric Ode; giving a humourous and chronological Detail of all the remarkable Events, Fashions, Characters, &c. &c. By Andrew Merry, Esq. 8vo. 1s. 6d. Lee. 1800.

Some instances of jocularity in death are on record: but we believe that this is the first specimen of last dying words being delivered in a humourous hudibrastic-pindaric ode. Some, however, will say that the Eighteenth Century may well be in such spirits, because it is not dying, and will live for some time yet, in spite of all its enemies. Perhaps Mr. Andrew Merry, or Merry Andrew, or whatsoever he may chuse to be called, may have a design on us in this comical production, and may mean to draw us (who are more apt to be caught and fascinated by pleasantry than by a starched gravity) into the important centuarian controversy: but we must let him know, that we do not undertake to teach our readers how space and time are reckoned. Why, indeed, should we interfere, since a Muse is here invoked to explain the matter?—We will let this Muse speak

* We are informed that the fair writer is only sixteen years old: if so, she is, indeed, blessed with a more than common portion of genius.

for herself; though we should conclude, from her manner, that she had not been long in the *demonstration line.*

'First, the Muse shows (since void of sense
There's some have wonder'd)
That CENTURY EIGHTEEN *did* commence
With *Seventeen hundred.*
When that the LORD's *first* year began
The Century to *One hundred* ran.
Then from this Probat, must be reckon'd
In the *first* hundred, Century SECOND.
So as has been by every one read,
The EIGHTEENTH was in SEV'NTEEN HUNDRED.'

In these lines we see neither wit, beauty, harmony, nor perspicuity.

The Eighteenth Century may be supposed, in her dying recollections, (as old people have never the best memories,) to have omitted many circumstances of her long and eventful life: but we are astonished that she should make such a mistake as to call Queen Anne King William's *daughter.*

The changes of fashion are particularly noticed; and antient and modern modes of dress are contrasted with some humour in the poem, and exhibited in a caricature print facing the title.

A. D. 1700.

'What modesty now mark'd our fair,
They did not leave their bosoms bare,
Creating passion!
But hiding almost all the skin,
They wore large caps, tied under chin;
Ah, sweet old fashion!
And the ruff handkerchiefs did so pin
That no part of the breast lay open.'—

'The titled lady, neat and prim,
Exhibited a person slim,
With waist so nice and taper;
How neatly fix'd was every pin;
So tightly lac'd, she look'd as thin
As was her own thread-paper;
And then by a large *hoop*'s assistance
She kept the fopling at a distance.

'The *Macaroni*, like a Lord,
Walk'd with *full-bottom'd* wig and sword,
And *cravat* as was made then;
A long square coat with a large cuff,
For taylors put in cloth enough,
A sign that they were paid then!
With fierce *cock'd* hat they look'd like *men*,
And wore two costly rings;
At first *large* buckles, *small* ones then,
But never thought of *strings.*'

This merry gentleman has hit on a good idea, and in some parts has executed it with effect: but, should he be encouraged to give us *more last words*, we shall expect to see the Old Lady a little more correct, as well as more entertaining.

 Moo-y.

Art. 36. *Buonaparte's Reverie:* A Poem. 8vo. pp. 65. 2s. Boards. Richardson. 1799.

The introduction to this poem describes the French hero (now the Grand Consul) as a man of the greatest courage, abilities, and resources, but instigated by a frenzied ambition; and it reminds us that his character is drawn after the *conqueror of Italy* had degraded himself into the *free-booter of Egypt*.

In the poem, Bonaparte thus speaks:

'Alaric fam'd for many a blood-mark'd field,
Attila, Timon, to my name must yield;
Young Ammon, too, though all in hist'ry shine,
Each had his hour, the golden *now* is mine.
Their different realms and states have had their day;
But all "*to the Great Nation*" must give way.'

This is quite in character for a vain ambitious hero, who considers himself to be Fortune's very first favourite: but the poetry might have been better, and the character equally well preserved. Here, as in other parts of the piece, the author sins against all the rules of quantity. The second *a* in *Alaric* is short, and so is the *i* in *Attila*, but he has made them both long *. The last line, moreover, is too tame and prosaic for the mouth of *frenzied ambition*.

Bonaparte is well described as anticipating, in his imagination, the entire conquest of all Africa and Asia: but it is completely out of character to make him talk of

'A Kemble's acting and a Jordan's smile.'

Britons are, properly enough, complimented with his threats of vengeance:

'And their great empire soaring o'er mankind:'

but we trust that, either as General or Consul, he will not be able materially to hurt this our happy sea-girt isle.

After having made Bonaparte boast what great things he will accomplish by the expedition to Egypt, the poet well depicts his defeat before Acre, and at last his desertion of the army:

'In a small bark he meanly steals away;
Silent she spreads her canvas to the gales,
And Afric's curses fill the parting sails.'

He then adds:

'Unhappy France! your mis'ries now begin,
And in your punishment you'll see your sin.'

Poets and prophets are said to be of one and the same profession. Mooy.

Art. 37. *The Ugly Club:* a Dramatic Caricature in One Act. By Edmund Spenser, the Younger. 8vo. 1s. Cawthorne.

It would be unjust to say that there is no wit in this slight piece, since the author has taken all his good things from high authorities; Butler, Addison, and Steele, have been laid largely under contribu-

* We have also the line,

'Improving on Mahōmet's crafty plan,'

where the *o* is made *long* in Mahomet, which is short. In another place (still taking liberties with proper names) he converts *Thermopylæ* into *Thurmopile*, (see p. 33.)

tion

tion for the support of his dialogue. The passages which he has appropriated are unluckily so familiar to the readers of Hudibras and the Spectator, that they immediately strike the recollection as borrowed, and leave the author's own composition a mere *caput mortuum.* Fer.

Art. 38. *Pizarro*; a Tragedy in Five Acts: Differing widely from all other Pizarro's * in respect of Characters, Sentiments, Language, Incidents, and Catastrophe. By a North-Briton. 8vo. pp. 63. 2s. 6d. Hurst.

This is one of the *eruptions* produced by the late strange phrenzy for German tragedy;

" They rave, recite, and madden round the land"—

Here is a bonny Scot, who has actually undertaken to re-write the hackneyed subject of Pizarro; and a *braw* tragedy he has made of it. Cora is here the daughter of Ataliba; Alonzo is mortally wounded in the battle, and persuades his lady to give her hand to Rolla; and Elvira is provided with a husband in the person of Valverde.—All this might be tolerated: but the author's contempt of grammar is really not to be endured. When his Elvira, for example, tears off her '*male attire*,' p. 15, [we presume, her small clothes,] on the stage,—which is quite a new incident in tragedy,—she exclaims, 'Never more *does these* conceal my sex.' Again, in the *marginal directions* for the second scene, act II. on one side '*sits* Cora and Fernando.' This error is repeated in p. 61. In the third act, we have this notable vulgarism: 'He has not been,' for, He has not been here: this indeed is a provincial blunder, not a Scotticism.

In the battle, Rolla is made to kill Pizarro; and never, certainly, was business commenced with more dispatch;

'*Rolla.* Ha!.

'*Pizarro.* Well met.' [*They fight.*]

It would have been difficult to have said less, if Pizarro had offered his antagonist a pinch of snuff.

Though we were not infected by the influenza of *the* Pizarro, when it raged to the utmost, yet we cannot flatter this gentleman with such hope as he expresses, that his performance will outlive the name of Sheridan. Do

Art. 39. *The Happy Family*, a Drama, in Five Acts. Translated from the German of Augustus Von Kotzebue. By Benjamin Thompson. 8vo. 2s. Vernor, &c. 1799.

This is one of the better kind of Kotzebue's plays; the characters, though feebly conceived, bear more resemblance to the people of this world, than his *dramatis personæ* commonly exhibit. The translator's language is also rather more tolerable than that of some other *doers* of Kotzebue; this at least may be said of his prose, but his verses are very indifferent. Witness the following duet, which is introduced with commendations by one of the heroines:

'*Rosa.*

'Why, Fate, dost thou thine ear thus shut,
And why my supplications mock?—

* The author's own orthography, *differing widely* from all English grammar.

'*Rehberg.*

'All I require is but a hut,
And friend, and little humble flock.

'*Rosa.*

'Blest with such gifts I still should know
Peace and contentment felt by few,—

'*Rehberg.*

'Yet how much more my breast would glow,
If I might share those joys with you.'

Critics sometimes nod, as well as poets, even in the judgment-seat; and it is no wonder, indeed, that the reader should sleep over passages which have lulled the author himself. We are not ashamed therefore to own that, after having read the delectable verses just recited, we fell into a reverie, during which the following words were buzzed in our ears:

"*Reviewer.*

"How, Ben, can'st thou be such a *put*,
And us with bald translations mock?

"*Translator.*

"What I desire, is nothing but
To rear my little German flock.

"*Reviewer.*

"Curst with such verse, we ne'er should know
A moment's peace in our Review——

"*Translator.*

"Yet brighter far my Muse would glow,
Could I but earn some praise from you."

Being once more awake, we shall give a specimen of this gentleman's prose:

'*Re-enter* Paulina *and* Rosa.

'*One brings a bottle—the other a silver goblet.*

'*Pau.* Number 4.

'*Ros.* With a black seal.

'*Pau.* There is Hocheim upon it.

'*Ros.* And 1776.

'*Wel.* [*drinks and says to Rosa*] Fill it. [*She obeys—he turns to the Count.*] Sir, I am sorry that, added to your own misfortunes, you have been obliged to witness the distress of others.—[*Raises the goblet.*] According to the ancient custom of our country I sincerely bid you welcome.

[Paulina *takes the goblet and delivers it to the Count with a curtsey.*

'*Lob.* [*empties it.*] To the health of my worthy host!—Now, Sir, if you really remain true to the customs of our forefathers, I am secure in your house, for we have drank from the same goblet.

'*Wel.* Here lurks no traitor.

'*Dal.* Spies gain nothing here.

'*Fre.* But a drubbing.

'*Reh.* And contempt.

'*Mrs. W.* If you be weary, Sir, I'll conduct you to a retired chamber.

'*Pau.* You shall sleep on linen, which we wove ourselves.

'*Ros.*

'*Ros.* And feathers of our own geese.

'*Leb.* Heaven be praised that I again find myself among men! All I see and hear inspires confidence. I should like, good old man, to have a little conversation with you in private.

'*Wel.* With all my heart! My friends and children, you will find employment enough, if you will go into the court, and assist in the preparations for our little country feast.

'*Dal.* I sent you a few poles for the occasion, from the forest.

'*Pau.* And I made the garlands for them.'

A very different picture of rural elegance and simplicity might be drawn by some able artist of this country:—but what inducement can men of genius feel to risk their reputation on our stage, while bombast, extravagance, and the vilest caricatures of human nature, obtain the public applause!

Fer.

EDUCATION, &c.

Art. 40. *Philosophical Questions*, selected for the Use of the upper Classes in Berkhamsted School. By R. Hartley. Small 8vo. pp. 120. 3s. bound. Murray and Co.

These questions are designed for tutors, to enable them to appreciate the proficiency of their scholars. Many of the interrogatories are certainly well adapted for this purpose, but some should have been omitted. If learned and wise men cannot give a clear account of essences, accidents, causes, and effects, why puzzle the heads of young students with such intricacies?

R. Wood.

MISCELLANEOUS.

Art. 41. *A Letter to the Committee for raising the Naval Pillar, or Monument*, under the Patronage of his Royal Highness the Duke of Clarence. By John Flaxman, Sculptor. 4to. 2s. 6d. Cadell jun. and Davies.

No sooner were we gratified by the suggestion that it was in contemplation to erect a stupendous monument of the glory acquired by our great naval commanders, which should remain to distant ages as a testimony of the nation's gratitude, than we had to lament that the execution of this idea should depend on the precarious and scanty means of private subscription. As a national act, the expence of its execution should have been voted out of the public purse; and, considering the effect of such monuments in exciting emulation and a thirst for glory, it could not have been deemed the worst application of public money. Whether this scheme will be taken up in our Houses of Parliament, we cannot say: but unless it be, there seems little prospect of its being executed. Our artists, however, without waiting to see whether a fund can be raised adequate to the magnificence of such an undertaking, are prompt in obeying the invitation of the Committee to send in their designs; and we have no doubt that the genius of our modern Professors of the Arts, if a sufficient fund can be collected, will form a monument that will do credit, in after ages, to the taste and execution of the present. We much question, however, whether Mr. Flaxman's idea would be adopted, though there be great magnificence in his design. He proposes not an obe-

lisk, nor a column, nor any architectural erection: but, consistently with his profession as a sculptor, he recommends an immense Colossal statue, 230 feet high, to be placed on Greenwich Hill, near the Observatory, to be seen from the River, and from the Kent road. Plates are given, to illustrate his idea. Mooy.

Art. 42. *Letter to the Nobility and Gentry composing the Committee for raising the Naval Pillar, or Monument*, under the Patronage of his Royal Highness the Duke of Clarence; in Answer to the Letter of John Flaxman, Sculptor, to the Committee on that Subject. By Alexander Dufour, Architect. 4to. 1s. 6d. Taylor.

With apparent acrimony, though he disclaims being actuated by any hostile motive, Mr. Dufour criticizes Mr. Flaxman's letter. He in the first place reproves him for *publishing* his design, when the Committee desired that the Models and Drawings should be sent in without the name of the author; and he in the next place offers his strictures on Mr. Flaxman's remarks on the Obelisk, Column, Meta, Triumphal Arch, Pharos, and Temple; reprobates the idea of a Colossal Statue; and contends, consistently with his profession as an architect, (recollect reader, the old fable,) that 'a monument of architecture, in which the talents of different artists must necessarily combine, is more durable and more proper than a statue, to transmit to posterity the talents, the bravery, and the riches that distinguish the British nation.' He does not, however, disapprove of the spot chosen by Mr. Flaxman: which seems, indeed, the proper one: as then the monument, being in the place whence the longitude is reckoned, would be (as Mr. Flaxman remarks) like the first mile-stone in the city of Rome; the point from which the world would be measured. Do

Art. 43. *Authentic Memoirs of Tippoo Sultaun*, including his cruel Treatment of English Prisoners; accounts of his Campaigns with the Mahrattas, Rajahs, Warren Hastings, Esq., Lord Cornwallis, and Lord Mornington; Plunders, Captures, Intrigues, and Secret Correspondence with France; as laid before the House of Commons; also Descriptions of Eastern Countries hitherto unknown, Palaces, Gardens, Zanana, &c. &c. with a preliminary Sketch of the Life and Character of Hyder Ali Khan. By an Officer in the East India Service. 12mo. pp. 324. 3s. West and Hughes. 1799.

Tippu Sultan was born in 1748, and towards the close of 1782 he succeeded to the usurped dominion of Mysore, by the death of his father Hyder Ali Khan. To the states of the deposed Dalaway, Hyder had annexed by conquest a tract of country nearly three times as extensive, by the reduction of the petty principalities in his vicinity. Two years previously to his death, he had commenced hostilities with the English, by an irruption into the Carnatic; and that war, in which Tippu displayed uncommon prowess on various occasions, still continued when the latter mounted the throne. Hitherto, success had been alternate and indecisive: but the unhappy expedition of General Mathews, stained by cruelty, disgraced by rapine, and ultimately punished by the severest calamities, left the English in possession only of Mangalor, and a few isolated fortresses, when peace

was

was concluded in 1784. From this period, we find a chasm in the memoirs now before us, till the year 1789; a chasm the more remarkable, as the interval was filled with uninterrupted hostilities between the Sultan and the Mahrattas, with various success, and much effusion of blood.

In 1789, the Rajah of Travancor purchased the forts of Cranganor and Joycotta from the Dutch: Tippu claimed them as antient dependencies of Mysore, and on the 29th of December commenced hostilities by an attack on the Rajah's lines; thus the English were once more forced to take arms in defence of their ally. It is not a little singular that the present author considers this as merely the ostensible cause of warfare; what was the real motive he has not informed us. Admitting that the Rajah's claim to these forts was obnoxious to controversy, and that the Sultan offered to negotiate, yet, as he refused to suspend his attack in order to wait the issue of the negotiations, we conceive that the only alternative left to Lord Cornwallis (the English Governor-General) was to desert his ally, or take up arms in his defence. The military operations which ensued have long been given to the public in the correspondence of the commanders; and we meet with no additional facts in the publication before us, that are of considerable importance. In February 1792, a treaty was dictated to the Sultan, at the gates of his capital; by which he agreed to pay 3½ millions sterling, and to cede a moiety of his dominions to the allied powers.

Here, a second chasm intervenes; and we hear nothing of the Sultan's operations till the re-commencement of hostilities in 1798. In the beginning of that year, Tippu dispatched ambassadors to the Isle of France, to conclude an alliance offensive and defensive with the French, and to solicit a supply of troops. They returned to Mangalor in April, with a body of 2000 French troops, commanded by M. Dubuc. As no pretext of grievance was alleged by the Sultan against the English, and no explanation could be obtained that was calculated to extenuate the impression of his perfidy, preparations were immediately commenced for a vigorous attack. General Harris, after a march in which he encountered little opposition, arrived before Seringapatam on the 4th of April 1799; and exactly a month afterward, the capital of Mysore was taken by storm, and the body of the Sultan found buried under a multitude of slain.

'It being now near sun-set, (says the writer,) every one was desirous to secure, if possible, the Mysorean chief. After much inquiry, they found a person, who seemed to be a man of consequence, but his name was unknown. He said that Tippu Sultan had been killed in endeavouring to make his escape. This man was immediately seized, and threatened with immediate death, if he did not show the place. Accordingly, he led the way to a kind of gateway, leading to a bridge across the ditch; there, in a place about four feet wide, and twelve long, were upwards of 70 dead bodies, and Tippoo's palanquin appeared in the midst of them. Immediate search was then made for his body, but so numerous were the slain, that it was a full hour before he was discovered. The unfortunate Tippoo had received a shot in his arm at the time of the storm; for he was himself on the

ramparts; after this, in endeavouring to make his escape, he was met by a party of Europeans, who wounded him on the side with a bayonet; he had also received a shot in the temple, which put an end to his existence. The body was recognized by his relatives and some Palanquin boys, and was still warm when discovered. He had his sabre clenched fast in his hand.

'Tippoo Sultan was rather above the middle size, stout, corpulent, and well made. He dressed rather plain, and his head was shaved close. He was in his 51st year when killed, and was interred, agreeable to the supplication of his family, on the left side of his father, in Lal Baug, with all the ceremonies and honours of the place.'

The author trusts that his work 'bears sufficient testimony of its own authenticity, but, as a fuller assurance, the reader is respectfully informed, that it comes from the pen, which was the first to announce to Great Britain our late glorious victory at Seringapatam.' This officer's materials have been, however, very scanty, and relate almost exclusively to the wars of the Sultan with the English; the particulars of which, in considerable detail, have long been in the hands of the public. Of his internal polity and government, or of his long and bloody wars with the Mahrattas, we find nothing mentioned. Proper names are printed with much inaccuracy: the Jats are called 'Gauts;' Moduji Bonsla is said to be 'Rajah of Bezar,' instead of Berar; the 'Dawlerbaug' signifies the Rajah's garden, though the Arabic word Dawlet, which it ought to be, proves the garden to have been the work of Hyder.—Seringapatam cannot with any propriety be said to be 'on the Malabar coast.' The inhabitants are asserted to be 'particularly tenacious of their religion, and will not mix with those of opposite opinions; these contrary opinions have been attended with much bloodshed.' Yet these inhabitants are composed of Mahomedans and Hindoos, whose tenets are widely different from each other.

Art. 44. *The Genealogy of the Stewarts refuted:* in a Letter to Andrew Stuart, Esq. M. P. 8vo. 4s. 6d. Boards. Robinsons. 1799.

Art. 45. *Supplement to the Genealogical History of the Stewarts,* with Corrections and Additions; and containing Answers to an anonymous Attack on that History, published at Edinburgh in February 1799, under the Title of "the Genealogical History of the Stewarts refuted." By Andrew Stuart, Esq. M. P. 4to. 6s. sewed. Cadell jun. and Davies. 1799.

The anonymous refutation of Mr. Stuart's work is more distinguished for ability than urbanity, for sarcastic severity than respectful discussion. The author maintains, on the authority of Hall's and Grafton's History of Henry VI. that Sir William Stewart of Jedworth was not in the battle of Homildon, but actually confined in the Tower of London at the time when it happened: that he was liberated on the accession of Henry V.; and that he accompanied his brother, the Constable of Scotland, to France, where they both fell at the siege of Orleans in 1429. As it is not contested that the Earl of Galloway is the representative of Sir William Stuart of Jedworth,

Ham.

worth, it follows that, on the demise of the Cardinal York, he will also represent the Stuarts of Darnley and Lennox; and this consequence is not denied, if the premises were established.

On the other hand, Mr. Stuart produces additional proofs of his first position, that the brave knight, who fell in the field of Rouvroy, could not have been Sir William Stewart of Jedworth; whose capture at the battle of Homildon, unjust sentence, and ignominious death in 1402, are circumstantially related in the Scoti-chronicon, in Winton's chronicle, and on their authority by Mr. Crawford, the antiquary. The weight of evidence seems to preponderate in favor of Mr. Stuart: but we are still to learn the importance of the discussion.

We insert the quotation from Winton, as a specimen of the Scottish language at the commencement of the fifteenth century.

" Schir William Stewart of Tivydaill
That day was tain in that battaill,
And ain uthir gude Squyeir,
That be name was callit Thomas Ker,
This Schir Henry de Percy
Thai twa demanyt unlauchefully,
As in jugement sittand he
Gart thir twa accusit be,
That thir twa before then
Had been the King of Inglond's men
And armyt agane him; forthi
Thai war accusit of Tratuary
Sua in cullaur of justice,
(Set it was nane) he rasit assis
Ane assis first maid thame guyt.
Bot this Parcy, with mair despyte,
To this assis eikit then
Mair malicious fellowne men,
That durst noch doe, but all as he
Wald, sua behussit it to be.
Than accusit he thir twa men,
Saras far than before then;
And by this accusatiaun,
Of deid thai tholit the passiaune
And of thair quarteris he gart be set
Sum untill York, upon the yett." Ham.n

Art. 46. *Will Whimsical's Miscellany*, Vol. I. 8vo. pp. 248. 4s. Boards. Longman and Rees.

This author may be a country-wit, for aught that we know, (he dates from Chichester,) but we cannot assign to him a very distinguished place in the ranks of literature. He is a dealer both in prose and verse; yet we cannot legally characterize him otherwise than as a haberdasher of small wares.

We seriously advise our facetious friend in the country to be content, in future, with the applause of the critics at his weekly club. Fer.r

Art.

Art. 47. *The Sizar: a Rhapsody.* To be completed in *Fifty Folio* Volumes. Number I. Small 8vo, pp. 158. 3s. 6d. Boards, Rivingtons. 1799.

This work is not void of merit, but the author's attempts at wit and pleasantry are weak and puerile. The excursive and excentric style of writing is of difficult attainment; and excellence in it is rather the gift of nature, than the fruit of elaborate study. It has indeed a peculiar power of captivating young minds: but to write incoherently is no proof of genius. Pindar, Rabelais, and Michael Angelo, are objects of admiration: but they have been followed by a tedious and spiritless train of unsuccessful imitators. True genius may rise superior to known and established rules: but who will not condemn ignorant caprice for departing from them? It is not every one, however, who is able to compose a book like *the Sizar;* and if the author be young, we should judge that he is destined for better performances. So many half-formed and unanimated things are produced before their time, and forced on the public, that we cannot particularly blame the present author for his haste to appear in print; yet, had he spared the perishable paper, we should not have upbraided him for his ill judged mercy.

The writer appears dissatisfied with the mode of distributing honours at Cambridge: but we cannot give a serious hearing to objections so lightly urged. If the matter is to be debated, let this be done gravely and fully. We will listen to reason; "and the hoary head of inveterate abuse" shall exact from us no reverence: but the institutions of a venerable University, which has produced such men as Bacon, Barrow, and Newton, deserve a nobler fate than to fall in "puny battle" by the light and random shafts of petulant hostility. R. Wood.

Art. 48. *The French Expedition into Syria,* comprising General Buonaparte's Letters, with General Berthier's Narrative, and Sir William Sidney Smith's Letters, from the London Gazette. 8vo. 3s. 6d. Ridgway.

It has been often asserted that there is no such thing as Truth of Fact, or historical Truth; and it must be confessed that much may be adduced in justification of this assertion. How contradictory is the evidence out of which History is composed! and when narratives clash, it is often very difficult to discriminate truth from falsehood, and accurately to mark their respective boundaries. To the interest which the immediate narrator may have in giving an exaggerated or a garbled account, must be added the partiality and prejudices of the historian. An Englishman and a Frenchman, a writer now and a writer even ten years hence, will make a different use of the very same materials, and deduce from them very different conclusions. As to the present details from our gallant countryman Sir Sidney Smith, and from the Generals of the Enemy, respecting the Syrian Expedition, we cannot, when they differ, make a fairer proposition than that of the author of the sensible preface by which they are here introduced; viz. to steer the middle course, and to strike a balance between the contending statements. At the siege of Acre, several of the accounts are completely at variance in many of the details, and do not

not even agree as to the absolute result. The character and manner of the different writers afford, also, much matter of curious observation.' In the letters of Bonaparte, we see ingenuity in displaying advantages and in concealing miscarriages; in Berthier's Narrative, we find more of form and method; and in the Letters of Sir Sidney Smith, we trace 'the effusions of a full and ardent mind, which kindles in its progress, yet always borrows a tincture from circumstances as they pass in review before him.' Thus says the Introduction.

This account of the French Expedition into Syria is amusing, as well as flattering to English skill and bravery: but it is neither to be expected nor desired that we should now peruse it with rigid impartiality.

Art. 49. *Campaign of General Bonaparte in Italy*, in 1796-7. By a General Officer. Translated from the French by T. E. Ritchie. With a Narrative of the Operations of the French Armies on the Rhine, &c. Embellished with a Map of the Seat of War in Italy, and a Portrait of the General. 8vo. 8s. Boards. Printed at Edinburgh; sold in London by Crosby. 1799.

Although the materials of which these memoirs are composed are drawn from sources of French authority, they are certainly the best that we can as yet obtain; and the events seem to be here recorded with as much impartiality as can reasonably be expected from a panegyrist of the *Conqueror of Italy*.

From the importance of transactions so recent, and of which the effects are still passing in review before us, there can be no doubt that the present summary detail will be perused with interest; and that it will, on the whole, be considered as a satisfactory record of those most extraordinary circumstances which it relates.

The map will be useful to many readers.—As to the portrait of the modern CÆSAR, *we* are not competent to pronounce in regard to resemblance between the drawing and the original.

Art. 50. *A Memorial read to the Society for the Encouragement of Arts, Manufactures, and Commerce*, Dec. 18, 1799; and a Speech, delivered before the same Society, January 29, 1800, by Edmund Cartwright, M. A. With an *Appendix*, containing Letters from the late Sir William Jones, Dr. Thurlow, late Bishop of Durham, and other distinguished Characters, &c. &c. 8vo. 2s. Murray and Highley.

The generality of the readers of this publication will, probably, before they have turned over many of its leaves, wonder that a person of the author's superior talents and eminence in the republic of letters should have thought of accepting the appointment of Secretary to the Society for the Encouragement of Arts, Manufactures, and Commerce: but his reason for at last withdrawing his pretensions, as a candidate for that office, will appear in a light still more singular:—*He was convinced that another candidate, his rival, possessed qualifications superior to his own!*—On this conviction, Mr. C. nobly gave his generous testimony (on delivering in his resignation of his pretensions,) to the

greater merit of his principal opponent*, who was accordingly elected.—Such examples of candour, and something more than even candour, are indeed rarely seen; and we cannot but deem the liberal conduct of Mr. C., in this singular instance, such as entitles him to a very high degree of applause.

Any reader of this pamphlet, who may happen to be unacquainted with the character of its author as a man of learning and genius, will here incidentally meet with some very striking particulars; in the perusal of which, though few of the leading facts were new to us, we found a considerable degree of entertainment, as well as some information respecting matters of no small consequence to the welfare of society. We may particularize the author's discovery that *yeast* is a most potent remedy for putrid sore-throats, &c. of which we had before heard, but which, we believe, is here for the first time communicated to the public by Mr. C. himself. The whole pamphlet merits the public attention.

Art. 51. *Information for Overseers*, published by order of the Society for bettering the Condition of the Poor. 12mo. 6d. Becket, &c. 1799.

'This publication is earnestly recommended to the principal governors and overseers of the poor, and of all other parishioners; and particularly of persons in anywise concerned in the management of poor-houses, not merely as the means of diminishing the poor's-rates, but of improving the character and condition of the poor in general.'

We have frequently noticed the several *Reports* of the proceedings of this truly useful and most respectable *Society*. We have also, in a late Review, mentioned the re-publication of the first volume of these *Reports*, in a cheap pocket size; and now we have the pleasure of observing than their periodical communications have advanced to the *tenth* No. in 8vo.

Speaking of the proceedings of this Society, Dr. Nasmith, in his late Charge to the Grand Jury of Ely, very properly observes, p. 35, "Having mentioned the article of *Diet*, I strongly recommend to your attention the methods lately discovered of providing for the poor, good, wholesome, and nourishing soups, at a very cheap rate; these methods should be adopted in all work-houses, and from thence the sick might occasionally be supplied. You will find the manner of making these soups fully described in a book, of easy purchase, intitled "*Reports of the Society for bettering the Condition of the Poor.*" This book contains so much useful information on diet, fuel, and various other articles relating to the management of the Poor, that no parish officer should be without it."

We are truly glad to hear, by accounts from various parts of the kingdom, that the idea of preparing soups, on a large scale, for the use

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* Mr. Charles Taylor, from Yorkshire; than whom, as we now understand, a more proper person to fill and execute the office in question could not, perhaps, have been found in this kingdom.

of

of *parish* and *other* poor, is coming into general practice; and we are persuaded, on the best evidence [for we have *tried* and *tasted*] that no human food can be *better* or *cheaper*.

Art. 52. *The Escape.* A Narrative, from the German of Augustus Von Kotzebue. By Benjamin Thompson. 12mo. 2s. 6d. sewed. Vernor and Hood. 1799.

This little volume comprehends a very circumstantial account of the escape of Joseph Pignata, from the prisons of the Roman Inquisition, at the beginning of this century. The *subject* has been much beaten for some time past, especially in the novels of this country; and we are surprized that no book-maker has thought it worth while to detail the manœuvres of the famous Jack Shepherd, which (assisted by proper engravings) would almost exhaust the science of prison-breaking. We acknowlege in the present production, as usual, the wire-drawing powers of Mr. Kotzebue, but we own that we have found many of his dramas more fatiguing. The whole book consists, like a pantomime, in pursuit and escape. We shall give our readers some idea of the obstacles laid in the way of the fugitive, by extracting the following passages:

'The refreshed fugitive and his companion wandered on unbeaten paths. For some days all went on well, but their provisions diminished, and their wine was at an end. Thirst had already compelled them to drink from muddy streams, and soon after their distress increased, for Francis discovered that he had lost his way among the mountains. Towards evening, however, they encountered a neatherd, who had a wild and villainous countenance. They requested him to direct them to the nearest stream, that they might quench their burning thirst.

"Why," returned he, "don't you go to Licenza, and drink a glass of wine?"

'With these words he pointed to a castle, which, at a short distance, towered above the hills. The exhausted wanderers received the proposition with delight, thanked the neatherd, and took the road he had directed. Pignata accidentally looked round, and observed that the fellow left his cattle, and ran away as quick as he was able. This appeared to him suspicious.

"Hold!" said he. "We are betrayed. I will rather thirst than venture into that castle."

'They concealed themselves on one side, in the thickets, where poor Francis, overpowered by hunger and thirst, soon after swooned. Pignata luckily found a few cloves in his pocket, which again strengthened his companion's empty stomach.

'On the approach of night they pursued their way. They now and then heard the babbling of a stream, refreshed themselves, and filled their flasks. Suddenly, they saw something glitter at the distance of about fifty steps, and discovered it to be caused by several muskets, carelessly reclined against the trees. Pignata remained, for a few moments, rooted to the spot, and dared not even gently draw his breath. But what was to be done? To return was still more dangerous than boldly to venture forward, for he now discovered he was

on the path where they had seen the neatherd. Despair inspired him with courage, and he walked past the suspicious place upon his toes.

'He now espied a small house on the right hand, and heard some one call a dog. He floated thither like a spirit, which does not even move the air around it. A few steps further lay four Inquisition officers fast asleep in the middle of the road. The fugitive passed so close to them that he heard their breath, but they did not awake.

'Scarcely had he escaped this danger, when he was again aware of four officers stretched asleep on the grass near a small chapel. At a short distance, on a cross road, lay four more. A fifth, who slept as soundly as the rest, he discovered to be the dangerous neatherd, who had been so ready to shew him the road to Licenza. He left this castle to the right, and chose a solitary foot-path to the left, but even on this he had not proceeded far, when he espied fifteen saddled horses fastened at the door of an inn.

'Thus surrounded by danger on every side, he proposed to his guide that they should spring over the hedge, run down into the dale, and climb the rock on the other side. They did so immediately. In the dale, indeed, they found a deep current, but they forded it, and arrived in safety at the summit of the rock, where Pignata fell on his knees, and gratefully raised his hands and eyes towards Heaven.'

As every thing from the pen of Kotzebue finds such a welcome reception on our theatres, it might be no bad scheme for some of our dramatic manufacturers to turn this narrative into an after-piece. The *Harlequin-Pignata* would be a delightful appendage to Pizarro. By giving the hero a *Columbine*, the interest would be doubled; and some of the officers of the Inquisition might be mollified by *sentimental addresses*. The scene in which the blood-hounds are employed to track Pignata would have an uncommonly fine effect on our stage, as the size of the theatres will now admit the introduction of a real pack. In the "desart woods and antres vast," it would be no difficult matter to start a ghost or two; and by a few touches on Pignata's *emigration*, and some temporary allusions, the projected piece might partake the gale of popularity with the great idol of Drury itself. Fer.r

Art. 53. *The Spirit of the Public Journals* for 1797 and 1798. Being an impartial Selection of the most exquisite Essays and Jeux d'Esprits, principally Prose, that appear in the Newspapers and other Publications. With explanatory Notes, and Anecdotes of many of the Persons alluded to. To be continued annually. Vols. I. and II. 12mo. pp. 442. and 403. 10s. Boards. R. Phillips.

A repetition of our opinion on the general merit of collections of this kind is unnecessary. To them we not only owe the preservation of many ingenious *jeux d'esprit*, but our reference to them is facilitated; we are happy therefore to encourage such undertakings, provided that judgment and taste direct their execution. The editor of this compilation has formed, from our newspapers and other periodical works, an amusing miscellany: but he might have taken, we think, a better title than "The Spirit of the Journals," though a translation

of

of the title of a French book, *L'Esprit des Journaux.* The old word *Quintessence* would have been preferable to *Spirit.*

We are informed by the editor, that the collections of scraps cut out of newspapers suggested to him the idea of this collection; and that, in making it, recourse has seldom been had to publications of an earlier date than the year 1793 *.

In the advertisement to the first volume, we are told that far the greater part of the essays are of an anti-ministerial tendency; not, however, owing to any partiality, but from the superior exuberance of wit and humour of the opposition faction; and that, in the second, the proportion would have been greater, had it not been for a particular publication, which has furnished him with some sprightly papers of considerable merit on the ministerial side of the question.

The editor avows himself the author of a number of the articles in the present collection, though he does not particularly point them out.

The news-papers which have chiefly contributed to this miscellany are, The Morning Chronicle, the Times, the Morning Herald, and the St. James's Chronicle.

Moo.y.

SINGLE SERMONS.

Art. 54. *Preached at St. Mary's, Nottingham,* Sept. 4, 1798, before the Governors of the General Hospital. By Edward Pearson, B. D. Rector of Rempstone. 8vo. 1s. Rivingtons. 1799.

The general principles, which form the first part of this sermon, were published by the author in 1786, when he had occasion to apply them to another very important mode of *distributing* 'the education and religious instruction of indigent youth †. As that publication has been long out of print, it is conceived that some purposes of good may be answered by again bringing those principles before the public in this new connection.'—This discourse, like the former, bears for its title, *The Measure and Manner of distributing,* from 1 Tim. vi. 17, 18. It is a sensible and judicious performance. While it shews that the present state of man must of necessity produce an inequality of condition, it at the same time pleads for the greater opportunity and advantage which such a situation affords for the exercise and practice of virtue.

Hi.

Art. 55. *On Cruelty to dumb Animals*; preached at the Free-church, now called Christ's Church, in Bath, on the Sunday before Lent, 1799. By the Rev. Charles Daubeny, Minister of Christ's Church, Author of the "Guide to the Church." 12mo. 3d. Vernor and Hood.

This discourse is said to be 'printed by particular desire.' The subject is certainly important, and always seasonable; and the writer considers it with a suitable warmth and affection. He places the strength of his argument on Christian ground; and here, indeed, it is well supported; for most assuredly, whether men will regard it or

* In the advertisement to the second volume, the editor informs us, that some persons having lamented that he had carried his researches no farther back than 1793, he has in that volume selected from publications of an antecedent, and, in some few instances, rather a remote period.

† M. R. for Jan. 1788, vol. lxxviii. p. 87.

not;

not, wars and combats, and cruelties of every kind, are wholly repugnant to the instructions and spirit of the gospel. Nature and reason supply some arguments on the subject, but Christianity strengthens, enforces, and increases them.

Speaking of man in a state of nature, Mr. Daubeny says, 'In this condition, cruelty constitutes one principal feature of his character. The natural man knoweth no mercy; because he is unacquainted with that religion which is founded in mercy.'—Yet, we may recollect instances of humanity and compassion among those who had never heard of Christian truth; and, sad to say! we may produce proofs of even savage barbarity from among those who have known and professed our holy religion, and are considered as zealous in its cause.—Look to the inquisitions, to the fires at Smithfield, to numerous other facts in antient and more modern times, both among Papists and Protestants, which too clearly testify oppression and cruelty. Mr. Daubeny renders it sufficiently evident that a man of such temper and practice can be *no* Christian. We hope that his animated and well-designed labours, now cheaply circulated, will have the good effect of awakening and strengthening sentiments of benevolence in general, and exciting his readers to the exercise of gentleness and mercy to dumb animals, as well as to their fellow creatures! Hi.

Art. 56. *A Discourse delivered at Rotherhithe Church*, May 29, 1799, for the Benefit of the Royal Humane Society, instituted for the Recovery of Persons apparently dead. By the Rev. T. Haweis, LL. B. and M. D. 8vo. 1s. Chapman.

The scientific author warmly pleads the cause of this benevolent institution, and recommends it by powerful motives. We are sorry to apprehend, from some expressions which occur, that its expences are very considerable, and its funds greatly impoverised.

The remark offered in the advertisement is very just, viz. '*The living monuments* of the divine benediction, on this singular humane institution, are the noblest recommendation, seen and read of all men.'—From one part of this discourse, (p. 17,) it appears that, on application, an apparatus has been furnished by the Society for the late *Mission* to the islands of the Pacific Ocean.—The appendix contains the customary accounts or descriptions relative to the charity; reduced, we think, into somewhat of a more regular form than we have in other instances observed.—It is remarked, at the close, that *ten* of its most zealous and respectable governors, whose names are mentioned, have died in the course of a few months. Hi.

CORRESPONDENCE.

Our information of the fact in Natural History, concerning which a correspondent who signs Φ requests farther particulars, came from a private source; on the authenticity of which we can rely, but from which we cannot now derive the circumstances that are the object of this writer's inquiry.

Letters signed *Indagator*, and *G. S. C.* are just received.

☞ In the last Appendix, p. 505. last line, for 'x1*th Art.*' read 1x*th Art.*; p. 547. l. 8 & 13. for '*Frevot*,' r. *Freret*.